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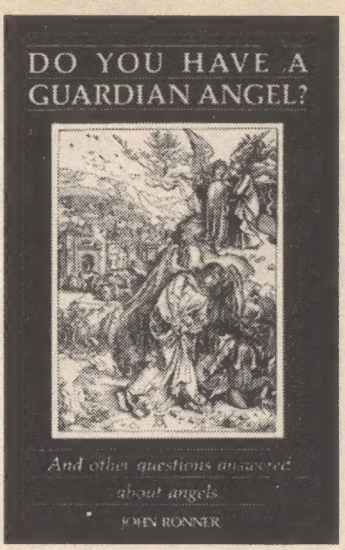

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May 1992 **Vol. 45 • No. 5** **Issue 506**

ARTICLES

—True Reports of the Strange and Unknown—

In the Steps of King Arthur.....Kathryn Lemmon 47

Come with us on a trip to ancient England and "Good" King Arthur. Look at our exclusive photos of mysterious Glastonbury and the burial site of Arthur and Guinevere.

Dion Fortune—The Seer of Glastonbury.....Gareth Knight 55

Mystic, mage, medium, teacher, author and more, she took Glastonbury to be her home. One of the world's leading occultists tells her story, including her impact on World War II and how real magic played a role in the war.

The Meeting of Science and Mysticism..Robert Anton Wilson 65

The most outré theories of quantum physics sound amazingly like the tenets of Eastern and Western mysticism. The world-famous, avante garde author and philosopher explains it all, clearly and with humor.

The FATE Telepathic Dream Experiment...Linda Lane Magallón 95

Have you always wanted to participate in a psychic experiment? Here's your chance! Will you be able to determine the image being sent by telepathy? Find out how!

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STORIES

—Dramatic Accounts of Actual Experiences—

Mental Telepathy Worked For Me.....Helene Hadsell 76
Eileen Garrett received my mental message! My real shock came from her ill-fated prediction.
True Mystic Experiences.....The Readers 83
The spirit that saved my son's life. Her ESP told her when the Allies would invade.
My Proof of Survival.....The Readers 89
His loving tricks continue, showing that personalities go on.

FEATURES

—News, Opinion and Notes on Unusual Topics—

I See By the Papers..... 5
We need better scientific thinking than this. Plus, skeptics attack astrology through computer "bulletin boards."
Psychic Frontiers.....Loyd Auerbach 19
Watch out how you choose your words.
Our Strange World.....Mark Chorvinsky 31
The terror of the invisible fangs—revealed!
UFO Reporter.....Jerome Clark 35
Where are the humans from outer space?
Astro Almanac.....Anne Lyddane 40
The best days to perform any task for May and *June.*
Reader of the Month..... 42
Here's a FATE reader ready to hear from you.
Beyond the Known.....John Keel 43
Plane crashes, mysterious holes in ice and more...
Ohio Pagans Unite.....John Ellis Sech 46
They're not going to take it any more.
The Curse of No. 571.....Tom R. Kovach 100
Everyone knew the old locomotive was bewitched.
Report From the Readers.....The Readers 102
True reports, the North and South "Poles," and much more.
Book Reviews..... 106
Reviews of Neo-Astrology, Coming Back *and more.*
Classified Advertising..... 115

Cover art by Randy Asplund-Faith

Here is a brief mention of just a few of the articles that will appear in future issues of FATE:

• Hundreds of thousands of people think he is God incarnate. Learn the thoughts of Sai Baba.

• First aid may be as close as your finger tips. Discover the secrets of the G-Jo acupressure points.

• Amy Kitchener—did she ever live? If not, what is the strange source of her wisdom, her clever wit, and her simple but delicious recipes?

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—Book Reviews
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—True Mystic Experiences
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I SEE BY THE PAPERS

QUOTE OF THE MONTH:

"...there's no cost to believing in astrology unless you seriously order your life according to it. Then you might run into trouble."

—James Trefil, author of *Science Matters.* He is quoted in *Discover.*

As this is being written, the U.S.A. and other parts of the world are going through an economic recession. Although the causes of the recession are many, one is the effect of major changes in society. Less-developed countries are moving from agrarian economies to industrial economies. In the U.S.A. we are moving from an industrial economy to a post-industrial economy—we are changing from being oriented toward production to being oriented toward the creation, manipulation and transfer of information.

Amidst all of this jargon there is one, fundamental idea: society is changing. Whenever there is a major upheaval such as this there is a concomitant resistance to change. When printing presses were first developed, authority figures called them the tool of the devil and destroyed many of them. Many readers will remember a time when "firemen," men who stoked coal into the tenders of steam engines, were required to be on modern trains even though the trains were diesels and used no coal.

In the U.S.A. today, many people who have made a living in the welding profession are finding less of a need for their skills in industry—robots can do it cheaper and they never need a break. But rather than study computers and robots, welders are fighting to maintain their jobs. This yields higher prices on the products they make. This means they have to demand more money to afford the more expensive products, which means even higher prices...

It is a terrible, vicious cycle.

Although many psychics predict certain future events with greater or lesser accuracy, the future, for better or worse, primarily remains unknown. And that's the frightening part—the future *is* coming, but we don't know what

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it will bring. Will it help us? Will it hurt us? No wonder so many people try to avoid facing the future.

Like it or not, however, the future will come. It seems that there are two ways of dealing with it:

The Way of the Scientist is the way of the futurophile. This does not mean that we are all going to have to become scientists. What it does mean is that we will have to learn about science. In the January 1992 issue of *Discover*, however, there is bad news. According to an article by Vernon Church, people who should know *basic* science are poorly informed. "In 1987...a filmmaker attending the commencement at Harvard asked 23 students why summer is hotter than winter. Only two answered correctly." (Do *you* know the answer?)

Surprisingly, professional scientists are no better. Many have become so narrow in their studies that even they couldn't answer some basic science questions. When 24 geologists and physicists were asked "...to explain the difference between RNA and DNA (molecules that carry genetic information and are central to biomedical research), only 3 of the 24 knew the answer...[This was] because their research required them to know." (Do *you* know the difference?)

It would seem that an under-

standing of science is certainly not gaining, and perhaps receding, in a technological society, which needs just the opposite.

The Way of Belief is the second method of dealing—or rather not dealing—with the changes in society. It is the way of the futurophobe. This method would simply have you believe in some sort of dogma rather than investigate the world around you. You give up your power over yourself to someone else or some organization. This method is used in certain religious philosophies and certain political philosophies. Well, everyone is entitled to their own religious and political beliefs (until, of course, they infringe on the beliefs of others). Unfortunately, it doesn't stop there.

The quote at the start of this column was also taken from the article in *Discover*. First, notice Trefil's easy out: if you follow astrology you "might" run into trouble. And, Mr. Trefil, as millions of people all over the world know, you might *not* run into trouble! In fact, his entire statement could apply to anything: there's no cost to believing you can improve your life by putting your head inside a microwave oven and turning it on, but if you try to do it you "might run into trouble." No kidding!

The fact is, some people who claim to be defenders of science

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(we're surprised that it even *needs* defending) treat science as if it were a religion. Rather than be open to new research and new ideas, they simply dismiss what they cannot accept because in their dogma it is non-scientific. Actually, it is the attitudes of people like Trefil that need to be opened to alternative possibilities. After all, isn't the examination of the unknown one of the major purposes of science?

Not only are they wrong in their attitudes, they aren't even part of the norm! A 1990 Gallup poll indicates that "about a half of all Americans believe in extrasensory perception, UFOs and psychic healing. A quarter or more believe in ghosts, astrology, haunted houses and clairvoyance." Readers of FATE are not holders of "esoteric or abnormal beliefs." You are "in the mainstream of popular thinking."

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continued on page 12

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She falls for him! Jim craved for Gina, but *they were total strangers!* How could a 'miracle' happen? The Prayer of Love in this book, which incorporates a special Holy Name, made the 'impossible' happen – they became acquaintances! But there was an obstacle – she already had a boyfriend! Jim prayed again – praying for *her happiness,* for he knew she could find true happiness with *him.* **Today Jim and Gina are engaged to be married!**

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no matter how little – to a children or animal charity as a gesture; animals and children are closest to God).

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PRAY AND MAKE YOUR DREAMS COME TRUE!

'Seek and you shall find'! What *you dream of can by yours!* So long as it is not immoral God

THEY WANT THIS BANNED!

You can believe it – religious leaders, Christians, Jewish and Muslim, would like to see this book removed from sale. They declare it is wrong to ask God for money, love, success, etc. But what is really unforgivable from their point of view is the book's premise that the *reader doesn't have to be 'religious'* to get his prayers answered! This book shows how the reader who hasn't been inside a church or mosque for years can *obtain potentially phenomenal results from prayer!* According to the author M. Bottomley, who has spent many years researching the efficacy of prayer, IT MAKES NO DIFFERENCE WHETHER ONE IS THE 'RELIGIOUS TYPE' OR NOT! 'GOD IS OPEN TO ALL HIS CREATION, BE THEY CHURCH-GOERS OR NOT'. Small wonder priests and rabbis would like to see this book banned!

Jeff hits jackpot! A national newspaper ran a 'lucky numbers' scheme. Jeff thought it was a scam – it had run for years and every day for all this time he checked the numbers carefully. Not even a number for a small $100 'consolation' prize came up. **But within 10 days of invoking the Holy Name of God in the Money Prayer his numbers came up and he won $100,000!!**

People flock into his shop! Mr Al-Bassam, a Yorkshire businessman, was getting desperate. Whole days would go by when not a soul would even enter his shop. But the bills kept coming in and the possibility of bankruptcy was a real one. He bought Marcus Bottomley's book and began praying. 'I can tell you I wasn't optimistic. I had prayed before and nothing ever happened. But at least this book shows you the *actual words* to say, and I felt the Holy Names of God must mean something'. *Exactly seven days later 9 people came into his shop. . . and all 9 made a purchase!* The next day *20 came in, all making purchases!* This was three years ago and he has since *opened two more shops* – and all are doing well!

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Pray and make your dreams come true. What is it you most want out of life? Do you really think it is 'too big' and impossible for God to make it happen? Do you really think, says the author, that the One who sustains the Universe cannot make *your* dreams come true? Do you really think that because your prayers may not have been answered in the past they may not be answered in the future? **DID YOU NOT KNOW THAT THERE ARE CERTAIN FORMULATED PRAYERS, WHICH INCLUDE THE DIFFERENT SECRET NAMES OF GOD, THAT CAN MAKE ALL THE DIFFERENCE?**

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continued from page 9

One of the most famous recent examples of such a case took place with the release of the so-called *Pentagon Papers*, which indicated that the government had not been honest with the people in the way the war in Vietnam was being run. Rather than try to disprove the information, the government mounted an attack on the person who released them, going so far as to break into the office of the man's psychiatrist to try to come up with some dirt. More recently, members of Congress were seen making some rather wild and embarrassingly poor attacks on the character of a woman who accused a man of sexual harassment.

Our point here is not to take sides in the above issues, but rather to point out the technique that is being used. Is there a reason for this? Of course!

In the past several years microcomputers, also known as personal computers or PCs, have become wildly popular. Many have them at home and use them for such purposes as keeping records, educating children, typing letters and playing games. FATE itself is produced almost entirely on Apple Macintosh PCs.

One of the uses of PCs is to communicate with other PC users in a place they call *cyberspace* (a name taken from a science fiction

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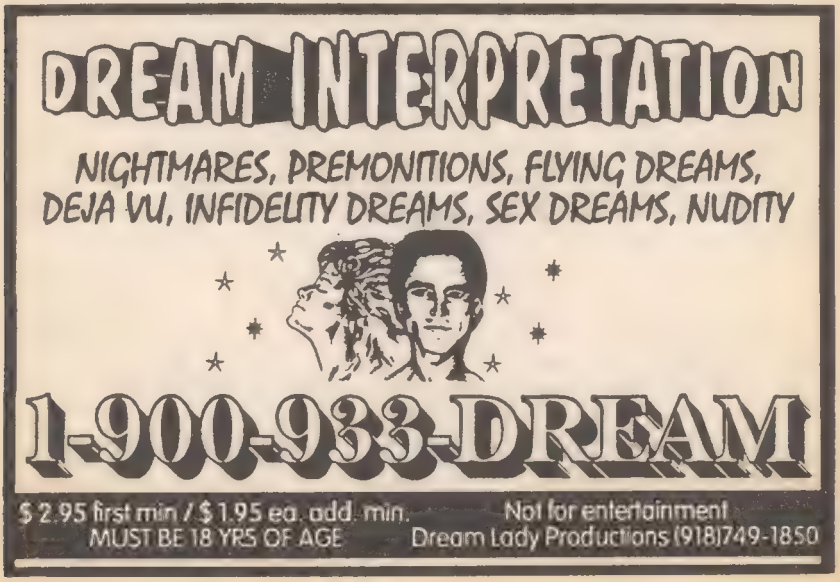
novel). Actually, cyberspace is a place where electronic communication takes place—it has no physical existence. The linking of PC users, done with the help of a computer device called a *modem*, takes place on a "bulletin board system," or "BBS." There are thousands of BBSes around the U.S.A.

The people who use BBSes communicate on a variety of subjects, including the paranormal. Skeptics participate on BBSes, too.

Recently, an article written over a decade ago has begun to appear on the BBSes. It was written by Philip J. Klass, one of the primary members of the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP). We are mentioning this because the article is an attack both on FATE and an article we published. As we do not have our own BBS, we are responding here.

In 1981 we published an article entitled *sTARBABY* by Dennis Rawlins, a former member of CSICOP. In it he revealed that CSICOP faked information on research into one aspect of astrology and then committed a cover-up of what they did. The result was that CSICOP lost many members and, contrary to its name, no longer will sponsor any investigations. They have never apologized for what they did, although they have admitted that "mistakes were made."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sTARBABY was published only after the most intensive study of the documentation by Rawlins that FATE ever performed. According to Jerome Clark, FATE was supplied hundreds of pages of documentation along with tape recordings of telephone calls. Due to the severity of the charges in that article, we ran it by our lawyers before publishing it. There are strong charges made. We have no doubt that lawsuits would have been filed if there were any errors in that story. No such suits were ever filed.

Mr. Klass did, however, send us a rambling, logicless article he entitled *Crybaby*. It refuted almost nothing, but attempted to show that Mr. Rawlins was a troublemaker. It is *Crybaby* that is making the rounds via BBSes. We remind you, once again, of Cicero's advice. It would seem that Mr. Klass has followed it to the long-winded letter.

The version of *Crybaby* making the rounds now has an introduction that has some misleading information. They say, "FATE adamantly refused to publish this article." According to Clark, he wanted to publish it because its poor quality would be more of an embarrassment to Klass than a true refutation to *sTARBABY*. He was overruled in this as FATE did not want to include the poor writing.

According to Clark, FATE re-

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quested a concise article for publication that dealt with the issues of *sTARBABY* rather than the poorly written *Crybaby*. Ten years later we have received nothing.

There is a new addendum to Klass's article. The addition was written by Robert Sheaffer in November 1991. It has *nothing* to do with *sTARBABY*, but continues the attack on Rawlins. The subject? Whether Admiral Peary actually reached the North Pole!

The truth of the matter is this:

1) After a decade, CSICOP is still smarting from the drubbing it took as a result of its actions as revealed in *sTARBABY*. It is still affecting the group and its membership.

2) In spite of its name, CSICOP no longer investigates anything, nor does it sponsor research.

3) CSICOP members have learned how to apply the advice of Cicero.

It would seem that the term "crybaby" actually should be applied to Klass and CSICOP.

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We are proud to announce that with our next issue, managing editor Phyllis Galde becomes the new editor-in-chief and will write *I See By the Papers*. It is her goal to continue on the path her predecessors have followed, and we are sure you will give her your support.

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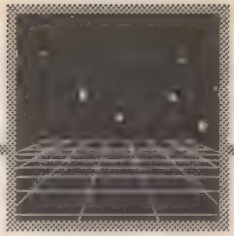

By Loyd Auerbach

THE PROBLEM OF LABELS IN PARAPSYCHOLOGY

Interesting answers and often more questions arise when one discusses the concepts we have gathered and labeled under the heading of psi, the paranormal or psychic experience. The term *psychic* is itself a problem which creates limitations and image issues for whoever uses it and hears it.

In the context of psi, *psychic* is a label that is applied to anomalous experiences where the human mind is either receiving information seemingly from outside the normal senses. You might also apply the term to those persons who seemingly have extraordinary control of their apparent psi abilities.

Loyd Auerbach

OTHER MEANINGS OF "PSYCHIC"

Are you aware of the other uses of the term psychic? The term comes from the root *psyche* (the mind). *Psychic*, therefore, is used in the legal phrases "psychic trauma" and "psychic harm" relating to damage to the mind itself. In the area of human resources, there's a new catchphrase appearing—psychic reward—relating to the intangible rewards (pats on the back, etc.) that make people feel good about working on a job.

There are bound to be further applications of the term as an adjective as well.

THE LIMITS OF LANGUAGE

When it comes right down to it, there are limits set upon us by the language we use and the meanings we often give our terms. In parapsychological research and investigation we use the language at hand to cover particular experiences so we can both categorize the situations and converse with our colleagues (and the public) about them.

What is unfortunate is that these words, when applied to certain concepts, may have creat-

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ed traps for us as we attempt to research and understand the experiences behind the concepts. In other words, if we *only* look at telepathy as a sort of mind-to-mind communication, we might overlook another explanation for the experience.

The jargon of the paranormal has separated and sub-categorized abilities and experiences in ways that may pigeonhole them enough to do just that. The words —these labels—may allow us, or perhaps even force us, to overlook or throw out points that might otherwise allow us to really understand what's going on in these experiences.

THE PARAPSYCHOLOGY LABEL

The term parapsychology is itself a problem, both in its form and in its definition. What is studied by parapsychologists as psi has needs of the research and theoretical constructs of many fields of science, not just psychology. Physics, biology, anthropology, sociology, biochemistry, and sub-fields of science all are required as part of what needs to be an interdisciplinary study of experiences we have labeled psi. Calling it parapsychology has become a convenient rather than an appropriate label.

The definition of the field itself is self-degradating. It generally

includes a phrase like "phenomena currently unexplained by science" or "outside the known laws of science." If taken literally, this means that as soon as a phenomenon studied by parapsychologists is explained or integrated into science it will become part of regular science and leave the umbrella of parapsychological research. Talk about working yourself out of a job! One might make a case for *not* finding the explanations due to a lack of incentive.

Scientists often study phenomena that have no current explanation. It's interesting to note, however, how mainstream science seems either uninterested in or afraid of the experiences studied by parapsychologists. To me, and many others, the implications of these experiences and abilities indicate some sort of a greater connection to each other and to the environment around us than mainstream science is willing to consider.

Even if the explanations for these experiences are within currently known scientific laws (and, therefore, outside the labels now used by researchers into the paranormal), an understanding of why people have these experiences and what they say about our interconnectedness should interest anyone interested in human experience and in the mind.

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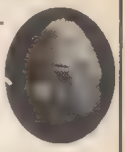

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Labeling the experiences, the phenomena, in a way that puts them in the world of the *para*normal—outside of or to the side of normal experience—is very limiting.

LABELS *CREATE* PROBLEMS

"A label is not an explanation and does more to create problems than to promote understanding of what's really going on," says Dr. Keith Harary, Research Director of the Institute for Advanced Psychology. "By defining certain experiences as 'paranormal' or 'parapsychological' for example, some researchers remove those experiences from consideration within a mainstream scientific frame of reference."

As many familiar with past studies of psi in the laboratory may know, Harary is someone who had had the label of "psychic" applied to him for years and is now trying to work hard to change the milieu in which there appears to be a necessity for it.

LUCID DREAMING

Let's take the case of lucid dreaming as an example. The idea

continued on page 27

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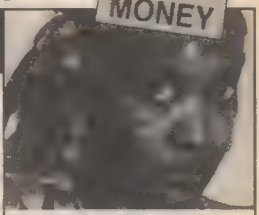

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3 DO NOT SEND ANY MONEY—no matter how thrilled you are to have your prayers answered.

continued from page 22

that people may be conscious or self-aware that they are dreaming while they are dreaming is not a new one. The acceptance of this particular form of dream, however, appears to be recent.

The term *lucid* as applied to dreams is credited to the Dutch physician Frederik Wilhelms Van Eeden in 1913, who coined and presented it in a paper to the British Society for Psychical Research (SPR), the world's oldest formal organization studying psychic phenomena from a scientific standpoint. (The second oldest group is the American Society for Psychical Research in New York.) However, while the coining of the term and recognition of the state of lucidity goes back to 1913 (the historical record of such experiences goes back much further), lucid dreaming has had a rocky road to travel on its way to acceptance.

After Van Eeden, Celia Green, a British parapsychologist, was the first to extensively discuss this particular dream state in her book *Lucid Dreams* in the 1960s. A scholarly work, the book unfortunately did nothing for the acceptance of lucid dreams as a real dream experience. It was perhaps the association of lucid dreams to psychic phenomena that created or fostered such nonacceptance.

That the lucid dream got its

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name in a paper to the SPR and the first scholarly treatment in a book by a parapsychologist (even though lucidity in dreams is not a "psychic" phenomenon) did nothing to help interest the psychological community. They already ignored and often lambasted anything to do with parapsychology, psychic phenomena, or the popular occult.

Of course, today the lucid dream is accepted into the mainstream of dream studies. One has to wonder, though, about other ideas and concepts that are not psychic that may have been, or will be, ignored, sneered at, and derided because of an association with the paranormal. Labels and their associations can cause problems to the point of ignoring valid experiences that beg to be studied.

DETRIMENTAL SPECIALNESS

Let's go back to that term *psychic* again. When applied to people, it is a label that identifies apparent abilities, as well as an occupational status. But it has its downside as well. "Identifying certain people as 'psychics' is a bad idea because the label carries with it a connotation of 'specialness' that is entirely misleading to others and detrimental to one's own self image as well," says Harary.

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FATE or other magazines, you'll read many ads from people pushing their special abilities. But, as Keith Harary so aptly puts it, "people have no way of knowing what a given individual means in using that label."

Calling oneself "psychic" indicates a variety of things; most of all it denotes a person either in control of his or her supposed extraordinary abilities, or a person tuned into information most of us can't access. In conversations I've had with people who apply this label to themselves, I've been happy to hear some of them echo Harary's sentiments. To them, using the label psychic has its place (mainly in recognition factor to bring in clients), but they'd rather there were other titles for what they do. Many really don't like the specialness that seems to come along with the label. Nor do they like the power given to them by their clients.

One can make a case for people who have a better understanding of the process by which they can recognize that information which augments their logical thought processes. These people *are* special without having some mystical connection to the powers that be.

They may be processing information differently from the rest of us. They may be capable of recognizing and integrating sensory input differently. They may be a little more talented in a certain information-gathering or decision-making way (in similar fashion to artists having a better grasp of their creative processes). But the label itself may keep them out of the mainstream.

THE BUSINESS PSYCHIC

I've met consultants and executives in business and law who are as psychic as many of the psychics I've met. They would never think of applying the "psychic" label to themselves, even though they might acknowledge the edge they believe they have. If they even mentioned that word in conjunction with their thought processes, they could end up being out of a job. This is not so much because people can't accept that there may be other ways to process information, but because of the negative images the word psychic brings up in many people, especially in the world of professional business people.

This has all been a roundabout way to get to the idea that while we need the convenience of labels for our concepts, the labels *themselves* can be limiting. They can keep people and ideas from acceptance. In addition, as I hinted at earlier, the labels as applied to specific phenomena/experiences can be limiting.

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OUR STRANGE WORLD

By Mark Chorvinsky

THE "INVISIBLE FANGS" REVISITED

In his 1959 book *Stranger Than Science*, Frank Edwards tells a horrific tale that he titled, in his inimitable fashion, *The Invisible Fangs.*

As I described in my April 1991 column on the subject, Edwards—who gave no source for his information—wrote that on May 10, 1951, 18-year-old Clarita Villanueva was found by police on a street corner in Manila, surrounded by a small crowd of onlookers. She was screaming that she was being attacked and bitten by horrifying creatures that only she could see. The crowd cheered her on, thinking her insane.

Mark Chorvinsky

The police took the woman to a cell, where Clarita cried that she was being bitten by "a thing that looked like a man, except that he had big, bulging eyes." The entity, which was wearing a loose, black cape, seemed to float in the air. According to Edwards, "Time after time, something sank its fangs into the screaming girl, even while police held her."

In front of policemen, reporters, and the medical examiner, Dr. Mariana Lara, deep tooth marks sank into her arms, neck, and the palms of her hands. According to this account, Dr. Lara examined Villanueva after the attack and determined that Clarita could not have been having an epileptic seizure and that the bites were not self-inflicted.

Dr. Lara asked that the mayor and the Archbishop be called. The mayor and medical examiner accompanied Clarita to the hospital. During the trip, the girl began to scream that the thing was after her again and that this time it was assisted by another bug-eyed creature. At the hospital the attacks stopped.

The mayor later testified that tooth marks appeared on oppo-

site sides of the girl's throat as he watched. A set of tooth marks even appeared on the girl's hand while the mayor held it.

This was the extent of what most of us knew about this provoking case. It does not appear in fortean publications after *Stranger Than Science.*

"BITTEN BY DEVILS"

After discussing this case in my column, new information came from a source that I was unfamiliar with: minister-missionary Dr. Lester Sumrall of South Bend, Indiana. This material has not made its way into the strange phenomena press and has been largely confined to a religious subculture. Its frame of reference is that of the evangelical Christian, and the story as told by Sumrall is clearly used to support a religious belief system. According to Sumrall, he was responsible for exorcising the demons from Clarita Villanueva.

Whether or not we choose to accept Dr. Sumrall's story in full, it is undeniable that Sumrall provides new details about the Villanueva case, and that some of his information (particularly names, places, etc.) can be corroborated. Dr. Sumrall, who has written numerous books, has gotten a good deal of mileage out of the case, telling the story in his book on the case entitled *Bitten By Devils,* as well as in his *Demons: The Answer Book* (Nelson, 1979), *Alien Entities: Beings From Beyond* (Harrison House, Inc., Tulsa, OK, 1984), and *Unprovoked Murder: Insanity or Demon Possession?* (Harrison House, Inc., Tulsa, Oklahoma, 1981). In these books Sumrall tells a somewhat different tale of the bizarre case of Clarita Villanueva and the unseen entities that came to be known collectively as *The Thing.*

According to Sumrall, Clarita was a "17-year-old harlot" who had been arrested for vagrancy and soliciting and incarcerated in Bilibid prison. Edwards had described her as a homeless child, but did not mention the soliciting charge or the name of the prison that she was in.

Sumrall writes in *Unprovoked Murder: Insanity or Demon Possession?* that within the first 48 hours of her confinement, "human-like teeth marks, deep impressions with blood running from them" appeared on the back of Clarita's neck, the back of her arm, and on her shoulders and hips. (Edwards had written of the marks and saliva, but said nothing about blood.)

Six prison staff doctors supposedly brought in numerous physicians and psychiatrists, who found that Clarita was quite rational during times when she was not being attacked.

DR. LARA'S ACCOUNT: MORE ON "THE THING(S)"

Sumrall adds details about Dr. Mariano (Edwards had "Mariana") Lara, the head physician at the jail, who had practiced medicine for 38 years and was professor and head of pathology and legal medicine at Manila Central University and lecturer of legal medicine at the University of Santo Tomas. Sumrall says that Dr. Lara related details of the frightening incident that Edwards describes above.

According to Lester Sumrall, Dr. Lara stated that when Clarita was brought into his office, she was in a trance. Dr. Lara examined her bite marks and Clarita began to come out of her trance. She needed assistance to stand up, and when medical assistant Alfonso Aquino grasped her arm, she screamed in pain.

Sumrall quotes Dr. Lara as saying, "When I removed Alfonso's hand from Clarita, I saw with unbelief a great number of teeth-like marks as from the upper and lower jaws of a human. It was moist in the area bitten. Even with my unbelieving eyes, I could not understand or explain how they were produced."

After 15 minutes of screaming, Clarita "began to turn blue in the face as if being choked, and reddish welts appeared on the front of her neck." She then lapsed back into a trance state for about ten minutes, after which she regained consciousness and was able to speak rationally and answer questions.

Clarita described the two "beings" that were biting her, and the descriptions include some fascinating details not included in Frank Edwards' account. One of the beings was a "big, black hairy human-like fellow, very tall, with two sharp canine teeth and a long beard like a Hindu." Clarita noted that the thing's feet were "three times the size of normal human feet." The second entity was "very small, about two or three feet tall, and also black, hairy and ugly."

ENTER: THE EXORCIST

Dr. Lester Sumrall was living in Manila when news of Clarita Villanueva was broadcast over the radio. Sumrall interpreted the phenomena in his religionist frame of reference: "Doctors and psychiatrists were trying to cure her through medical means; but I knew she was demon possessed, and the only cure was for her to be delivered through the power of God and the name of Jesus." (*Unprovoked Murder*, p. 186) Sumrall prayed for the girl and writes that God spoke to his heart and said, "If you go to the jail and pray for her, I will deliver her." Casting aside initial apprehensions, Sumrall decided to go to

the prison to pray for Clarita and was able to get access to Dr. Lara, who gave him permission to pray for Clarita the next morning.

A crowd of perhaps 100 reporters, police, photographers and others gathered to witness Sumrall's exorcism attempt. Sumrall says that Clarita was brought into the chapel and that she looked at the people congregated there. Upon seeing Sumrall, she supposedly glared at him and said, "I don't like you!"

Sumrall says that the "words coming from Clarita's lips were in English; but later I had to use an interpreter for she could not speak English."

Sumrall describes what followed as the greatest battle of his life. According to his account, the "demons" would curse and scream and he would rebuke them. After a morning of fighting them, they stopped talking to him and Clarita was no longer being bitten.

Exhausted, Sumrall went home and says that he spent the next day fasting and praying. He returned the following day, and although Clarita had not been bitten since Sumrall's confrontation with her demons, Sumrall saw that the devils still lurked about. Another battle ensued, and the demons left. "The demonic glare left her eyes and she smiled," Sumrall writes. "It was an emotional time. Some of the reporters and doctors were weeping, giving evidence of how terrific the battle had been." Clarita said that the demons had gone "out the window," but, as Dr. Sumrall was about to leave, Clarita screamed and the demons were back. Sumrall says that he argued with the demons and they left once more, Clarita becoming normal again.

Shortly thereafter, the demons returned and were rebuked by Sumrall and they left. The minister warned Clarita that the things would try to return and that she must demand that they go back from whence they came.

The "demons" did return and when they did, something quite bizarre occurred. Clarita demanded that the monsters leave, and physically fought with them. After the fight, the Filipino teenager went into a trance state.

Dr. Lara carefully pried open Clarita's clenched fists. Inside them he found long, coarse black hairs. Microscopic examination determined that the hair was not from a human being.

To Be Continued Next Issue...

Consulting Editor Mark Chorvinsky researches and investigates a wide variety of strange phenomena and edits Strange Magazine *(PO Box 2246, Rockville, MD 20847; $17.95 for a 4 issue subscription; published twice a year; sample $5.95).*

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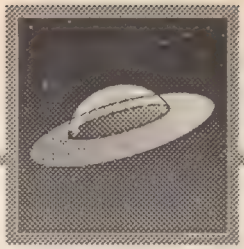
UFO Reporter



By Jerome Clark

HUMANS FROM OUTER SPACE

Today the stereotype of the UFO being is perfectly expressed on the cover of Whitley Strieber's 1987 best-seller *Communion*, which shows the face of a humanoid with an oversized head, big, slanted eyes and a slitlike mouth. According to many accounts, including Streiber's, beings of this type are short in stature and have thin, frail-looking bodies with long, skinny arms. In other words, if you saw one of these guys strolling down the street you would also see traffic backed up for blocks.

Jerome Clark

Nonetheless, it is a curious fact that prior to the current "abduction era" of ufology (starting in the mid-1960s following the publication of the famous Barney and Betty Hill story) a significant plurality of close encounter of the third kind (CE3) reports concerned purely humanlike entities. I am not referring here to tall tales of visiting Venusians of the type that populate the contactee universe; I mean CE3s of the sort that ufologists have long accepted as a legitimate aspect of the UFO phenomenon. Encounters with such beings (sometimes described as no more than four feet tall) go back at least to the early 1900s.

For example, in the summer of 1901 in Bournbrook, England (or so the witness would attest years later when British ufologists Jenny Randles and Philip Barnet interviewed him), a 10-year-old boy, while walking home, came upon something that looked like a box with a turret at the top center. Two little men with entirely human features stepped through a door. One approached the boy and waved him away. Both were wearing caps with wires sticking out either side and were clothed in military-style uniforms without insignia. They reentered their ship which shot away.

SAILORS WITH GOGGLES

"About the middle of World War I" (1915 or 1916, presumably), also

in England, an Aldeburgh, Suffolk, woman observed from the second floor of her house the passage of a "platform" on which a dozen uniformed men stood shoulder to shoulder. Because the object was only 30 feet above the ground, the witness got a good look at its passengers who were wearing blue uniforms and little, round sailor's hats.

In the spring of 1928 a young man driving on a country road west of Yakima, Washington, was startled to see a slow-moving, heptagon-shaped craft at an altitude of 75 feet. It had a dome with a window through which he observed the head and shoulders of a man in a dark-blue uniform.

Two Allen Park, Michigan, women encountered an orange-red disc hovering over trees along the side of a road one evening in October 1957. Through a large window on the UFO's underside, two figures dressed in what looked like naval uniforms were visible. A Schenectady, New York, man reportedly saw similarly clad entities one afternoon in July 1952. As he watched a hovering, oval-shaped object he saw a "gondola" come down from it; then figures who looked like a "bunch of Navy officers in Navy white hats" rushed to the windows to stare at him. When the gondola rose back into the ship, three smaller, disc-like UFOs also ascended into the bottom of the larger structure.

This witness added a peculiar detail: the men inside the ship were wearing dark glasses. Though the fact has never been remarked on in the UFO literature, some other accounts of humanlike UFO beings mention similar eye coverings. An abduction incident, which allegedly occurred in England in the summer of 1942, involved (along with "pygmy" aliens) two humanlike figures who wore goggles. At Peekskill, New York, in February 1954, a UFO landed in front of two witnesses. From it emerged a woman wearing thick glasses or goggles. Three Torpo, Norway, girls claimed on November 23, 1954, that a metallic disc had approached them as they were coming home from school. In its transparent top they could see a man operating the controls. He was wearing red goggles.

SAILORS IN AIRSHIPS

Back in 1897, during the legendary wave of mysterious "airship" sightings, the *Houston Daily Post* carried a story in its April 28 edition about an incident that supposedly had occurred five days earlier. On the evening of the 23rd a party of Merkel, Texas, residents returning from a church service observed a rope extending from an airship. An anchor attached to the end of the rope dragged along the ground. Sud-

denly, a small man dressed in a blue sailor suit scooted down the rope. When he noticed the onlookers, however, he cut the rope and climbed back into the ship which then headed to the northeast. According to the *Daily Post*, "The anchor is now on exhibition at the blacksmith shop of Elliott and Miller, and is attracting the attention of hundreds of people."

It would be nice to believe this story, which if true would be an early case of a humanlike UFO occupant dressed in sailor's garb. Unfortunately, like so many other stories from that period, it is almost certainly a hoax. This one derives its inspiration from a centuries-old British Isles legend first recorded by Gervase of Tilbury in 1211 A.D.

In the story, so the account goes, "an anchor was dropped from the sky, with a rope attached to it, and one of the flukes caught in the arch above the church door. The people rushed out of the church and saw in the sky a ship with men on board, floating before the anchor cable, and they saw a man leap overboard and jump down to the anchor, as if to release it. He looked as if he were swimming in water. The folk rushed up and tried to seize him: but the Bishop forbade the people to hold the man, for it might kill him, he said. The man was freed, and hurried up to the ship, where the crew cut the rope and the ship sailed out of sight. But the anchor is in the church, and has been there ever since, as a testimony."

In April 1897 a number of American newspapers cited Gervase's account as a medieval counterpart to current airship reports. Apparently a Merkel correspondent couldn't resist the temptation to update the tale and place it in his town. Still, the original is undeniably interesting. Of it the respected British folklorist Katharine Briggs remarked, "This strange early space-men story shows some glimmering of scientific knowledge about the relative density of the air near the earth.

Laxson, whose job gave him considerable familiarity with military aircraft, said it looked like nothing he had ever seen. If we can judge from his sketch of it, no such craft is flying even today...

It is one of those strange, unmotivated and therefore rather convincing tales that are scattered through the early chronicles."

AIRSHIP PEOPLE

While doing research for a history of the early UFO controversy (*The Emergence of a Phenomenon*, recently published) I came to realize that airship reports continued well into the modern era. This is a complex subject which I intend to take up in a later column. For our purposes here let me cite three latter-day airship cases in which humanlike occupants figure.

As everyone knows, for most of their history the various Air Force projects—at least the public ones—derided UFO reports of any kind. Tales of landings and occupants were routinely discarded without even the token investigations afforded other sighting reports.

But on occasion even Project Blue Book's cynics confessed to puzzlement over CE3s.

They admitted, for instance, that they could not explain the August 25, 1952, encounter of a Pittsburg, Kansas, man. The witness, Bill Squyres, saw a large disc hovering along the road as he drove to work around 6 A.M. A man's head and shoulders could be seen through a window in the craft. Air Force investigators grudgingly conceded the witness' excellent personal reputation. In *Project Blue Book Special Report 14* (1955) they also took note of this curious detail: "Another identifiable feature was that along the outer edge of the object, there were a series of propellers about six inches to eight inches in diameter, spaced closely together; these propellers were mounted on a bracket so they revolved in a horizontal plane along the edge of the object."

The first two weeks of November 1957 brought a flood of sightings to the United States. The most famous of these are the classic Levelland, Texas, vehicle-interference cases. Among the least noted, through certainly among the most interesting, was a report by truck driver Malvan Stevens. On his way from Memphis, Tennessee, to Meridian, Mississippi, on the morning of the seventh, Stevens was approaching the tiny town of House when a large, oblong object landed on the highway in front of him.

At first Stevens thought it was "one of those Goodyear balloons." It had a propeller at each end and another on top. But then a door opened on its side and two men and a woman approached him. They were "people like no people I have ever seen": four and a half feet tall, dark-haired, with "pasty white" faces. They

spoke with a "chattering sound" in an unknown language. One of the men tried to shake Stevens' hand. After a short time they went back into the ship which ascended rapidly and was lost to sight in seconds.

Stevens, who sought no publicity, told only his manager and fellow employees at the truck terminal in Meridian, Mississippi, when he arrived there visibly shaken. His mileage chart indicated a two-minute stop near House, and those who knew him swore to his good character.

Blue Book took no interest in Stevens' report, but it did investigate a bizarre episode from southern Oklahoma. At 5:05 A.M. on March 23, 1966, Eddie Laxson, a civilian instructor at Sheppard Air Force Base, Wichita Falls, Texas, was driving along a highway when he saw a fish-shaped structure, 75 feet long and 12 feet high, sitting on the road 100 yards ahead. (A number of the 1896-97 airship witnesses said that the objects they saw looked fish-shaped.) Startled and confused, he stopped his car, got out, and walked toward it, having decided it must be a stalled van or mobile home.

"On the side I made out [the letters] 'TLA,' " followed by several numbers, Laxson reported. Then he saw a "man wearing what appeared to be a mechanic's hat with the brim rolled up climb...a ladder into the object....The object rose from the ground with the sound of hissing geese or [a] welding torch and took off towards Red River to the south."

A truck driver, C.W. Anderson, witnessed the entire incident. In fact, he had seen the UFO before Laxson encountered it. It was following him.

Laxson, whose job gave him considerable familiarity with military aircraft, said it looked like nothing he had ever seen. If we can judge from his sketch of it, no such craft is flying even today, casting doubt on what would seem the "obvious" explanation: that he and Anderson saw a secret test vehicle.

The story's very ordinariness —what could be more ordinary than a mechanic wearing a cap with its bill turned up?—gives it an almost surreal quality. It also ties it to persistent but unverified rumors (discussed in my February 1991 column in FATE) that U.S. government scientists and engineers have developed advanced aircraft through their study of crashed and recovered extraterrestrial vehicles.

On the other hand, maybe the UFO phenomenon, which sometimes acts as if it had a sense of humor, was just playing a joke on Laxson and all of us.

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ASTRO ALMANAC

By Anne Lyddane

The best astrological days to participate in the following activities during May 1992. Combines Sun, Moon and Planetary Aspects with Sign Positions.

Apply for a job:
1, 6, 20, 25
Ask for a raise or promotion:
6, 10, 11, 18, 27
Ask for credit or a loan:
1, 5, 6, 18, 20
Buy antiques or jewelry:
5, 10, 11, 20, 25, 29
Buy a car or have repairs done:
1, 5, 18, 20, 25
Buy a permanent home:
6, 18, 25
Buy real estate for speculation:
1, 6, 10, 11, 20
Consult a physician:
11, 18, 25
Cut hair for added thickness:
1, 6, 10, 18, 29
Cut hair to increase growth:
5, 11, 13, 14, 20
Cut hair to retard growth:
15, 17, 22, 25
Entertain:
1, 6, 11
Fishing:
2, 9, 11, 18, 25
Gardening:
6, 10, 15, 20, 29
Hunting:
1, 25, 27
Marry for happiness:
1, 5, 6, 11, 21
Meditation:
2, 11, 18, 20, 25
Mow lawn to retard growth:
8, 15, 26, 29
Permanents, hair coloring:
1, 6, 11, 20
Purchase electronic equipment:
8, 11, 15, 18, 20
Purchase major appliances:
6, 18, 25, 29
See dentist for extractions:
1, 20, 25
See dentist for fillings:
6, 11, 18, 29
Sell home, property, possessions:
1, 6, 10, 11
Sign important papers:
10, 20, 25, 29
Speculation/Gambling:
6, 11, 18, 20
Sports activities:
1, 10, 11, 20, 25
Start a weight loss program:
11, 18, 20
Stop a bad habit:
5, 21, 25
Travel by air:
10, 18, 20
Travel for business:
1, 11, 20, 29
Travel for pleasure:
6, 10, 18, 25

ASTRO ALMANAC

By Anne Lyddane

Our recent change in schedule necessitates this advanced printing of the June 1992 Astro Almanac so that you will receive its full benefits. We will continue printing this feature for the month following the cover date of the issue to ensure that you will receive this information in time for its use.

Apply for a job:
2, 15, 20, 22
Ask for a raise or promotion:
1, 4, 6, 27, 29
Ask for credit or a loan:
2, 4, 11, 22, 27
Buy antiques or jewelry:
1, 6, 15, 29
Buy a car or have repairs done:
4, 6, 20, 22, 27
Buy a permanent home:
2, 4, 17, 27
Buy real estate for speculation:
15, 20, 22, 29
Consult a physician:
1, 6, 15, 22
Cut hair for added thickness:
2, 4, 6, 11, 26
Cut hair to increase growth:
1, 5, 8, 15, 20, 30
Cut hair to retard growth:
4, 9, 14, 21
Entertain:
2, 6, 15, 20, 29
Fishing:
1, 4, 12, 14, 21
Gardening:
2, 6, 11, 15, 20, 30
Hunting:
1, 15, 20, 27
Marry for happiness:
2, 6, 15, 20, 29
Meditation:
14, 26, 27, 29
Mow lawn to retard growth:
1, 4, 6, 14, 26
Permanents, hair coloring:
2, 6, 15, 17, 20
Purchase electronic equipment:
5, 20, 26
Purchase major appliances:
4, 6, 11, 15, 20, 22
See dentist for extractions:
1, 15, 22
See dentist for fillings:
4, 29
Sell home, property, possessions:
2, 6, 15, 20, 29
Sign important papers:
17, 20, 22, 27
Speculation/Gambling:
1, 4, 6, 22, 29
Sports activities:
6, 14, 20, 27, 29
Start a weight loss program:
4, 15, 21
Stop a bad habit:
6, 10, 17, 20, 22
Travel by air:
1, 6, 20, 27
Travel for business:
2, 4, 6, 15, 29
Travel for pleasure:
2, 22, 27

THE FATE

READER OF THE MONTH

Simone C. Mendez
P.O. Box 6355
Rockford IL 61125-1355

I probably don't look like an Air Force veteran or someone who's had experiences of psi followed by UFO and MIB incidents coupled with uncanny coincidences, but they happened to me. Even so, I've maintained a skeptical, scientific attitude. That is why FATE attracted me, as your staff of writers and editor give the paranormal credibility by maintaining a factual approach.

FATE's base of operations, Minnesota, is where myself, parent and siblings are originally from. Upon departing the service I returned home to a supportive family temporarily until I could once again achieve autonomy, which I have done. An atypical female, no internal clock rushed me to wed. A typical Libra, finding my lifemate has been my most desired yet denied wish. I'm isolated now...my life and mindset aren't like the mainstream. Since commonality is essential to compatibility, and conventional means haven't helped, I'm going "Out On a Limb" in the hopes that a male FATE fan "Out There" is the one. After all, they say "leave it to fate..."

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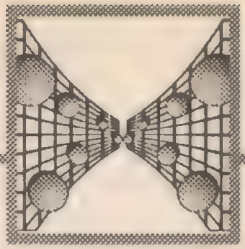
Reader of the Month submissions should be under 200 words and typed. Tell us about yourself, what people should know about you (likes, dislikes, etc.), why you like FATE and how FATE has affected you. * **You *must* include your photo and give us permission to publish your name and address.** * Mail to FATE Reader of the Month, P.O. Box 64383 St. Paul MN 55164-0383. Include a stamped, self-addressed return envelope. After publication FATE pays $10.00 to each *published* Reader of the Month.

BEYOND THE KNOWN



By John Keel

THE TRUTH ABOUT CRASHES

If a single-engined Cessna airplane should run out of gas and come crashing down in your back yard you would soon be hosting carloads of police, sheriffs, F.A.A. inspectors and hordes of curious citizens. They would be swarming all over your property, taking pictures, making measurements and carefully sifting dirt. All of these would be normal procedures for an aviation accident.

John Keel

However, if you should hear weird sounds in that same back yard one night and should see a glowing object sitting in that same dirt, burning the ground and imitating a Spielberg movie fantasy, guess who would answer your frantic phone call?

If you're lucky, a deputy sheriff might turn up three or four days later, make a cursory inspection of the burned grass and depart with a whimsical smile. If you called the nearest U.S. Air Force base, a polite young lieutenant might drive around to see you a month or two after the event. (More likely, nobody would ever come by.)

This non-scenario has been repeated thousands of times in the past 40 years. Only in a few well-known incidents have the authorities demonstrated any interest in the unknown crashing objects that keep pelting our landscape.

For example, when traces of something odd appeared in a woods near Glassboro, New Jersey, in 1964, the Secretary of the Air Force himself, one Harold Brown, paid a visit. But the famous crashed aerial object at Flatwoods, West Virginia, in 1952, failed to excite any official interest at all even though there were several witnesses, physical evidence and a strange gas that caused the death of a dog.

One wonders why they have had the change in attitude.

HOLES IN THE ICE

You may remember what happened in Wakefield, New Hampshire, back in January 1977. It received national publicity in all the major newspapers and newsmagazines. A building contractor named William McCarthy discovered a hole in the ice covering a pond on his farm during a heavy snowstorm. The ice was about 15 inches thick, but something had punched a hole in it and penetrated the frozen bottom of the pond.

Mr. McCarthy was convinced there was something unusual in his pond. The Air Force wasn't interested, but a team from the local Highway Department finally appeared and poked around the hole. As word spread, a civil defense crew also arrived with geiger counters to see if the hole was radioactive. Soon helicopters bearing television people were landing in the snow and the whole country waited breathlessly for some object from outer space to be dug up.

Meldrim Thompson, Jr., Governor of New Hampshire, got into the act when he held a press conference and declared: "There is no object on the bottom of the pond. I am glad the whole thing is false because this could have been detrimental to the citizens of New Hampshire."

As often happens in these cases, the McCarthy family was hounded by a parade of unwelcome visitors, reporters and UFO buffs. Mrs. Dorothy McCarthy was quoted in the press as making the old, familiar lament, "If a hole appears ever again, we're not going to say anything."

So we have a double-barreled problem here. In most cases nobody pays any attention at all to these events, causing the witnesses to get riled over the neglect. But when the news media does pick up on these things and the witnesses find themselves the focus of unwelcome publicity, they get even more riled! It is always a no win situation.

SPACE DROPPINGS

Each year strange, glowing objects come hurtling out of the sky, crashing into lakes, ponds and reservoirs all over the world. As usual, nobody has made a systematic study of these things. Would natural objects such as meteors single out bodies of water? Not very likely. What attracts these things to water and, more importantly, what happens to them after they go beneath the surface?

In 1965–66, the Wanaque Reservoir in New Jersey was the site of many bizarre UFO incidents. These luminous whatzits struck the water on several occasions. Searches of the reservoir were held in vain. I joined the late Ivan

Sanderson on searches of other bodies of water in New Jersey during that period and nothing was ever found.

Later, when I lived in the Catskill Mountains two hours north of New York City, I found that some of the remote mountain lakes were frequently assaulted by falling, glowing globs. One family living close to one of these lakes kept a log of their sightings—which were numerous and enigmatic.

Add to these the many, many reports of "airplanes," sometimes "burning airplanes," which crash into harbors and bays all over the world, inciting extensive but futile searches. Often there are so many witnesses, and they are all so certain that they saw a real crash, that the searches go on for days without locating a single piece of debris or even an oil slick. It is quite possible, even very probable, that most of these "crashes" are really more globs of unidentified cosmic glop.

Norway and Sweden have many lakes which are visited annually by falling aerial objects. Again, there have been extensive searches of some of the bodies of water with the usual results.

When I was visiting Sweden in 1976, a hiker had discovered a mysterious hole in the ground deep in a patch of forest. Scientists from the Swedish government took an interest in this hole and built a road to it so they could do some serious digging. People in the area had reported seeing something fall from the sky into the woods.

A Keystone comedy quickly developed. Government divers and scientists labored over the water-filled hole by day. When they left at 5 P.M. teams of local UFO buffs would arrive and probe during the night. They were all quite convinced that there was something in the mud at the bottom of this murky pit.

Readers of this column are aware that I am the world's leading authority on holes in the ground—a hololologist if you will. There doesn't seem to be much demand for this profession, but somebody has got to do it. In any case, I dutifully made the long trip to the Swedish forest with a group of UFO-philes and soberly peered into the hole, making knowing comments such as, "This is the most mysterious hole I have ever seen."

They never did find anything there. Like the hole in New Hampshire it simply appeared, didn't make any sense, but got a lot of people excited.

THE WHOLE HOLE BUSINESS

How can we possibly investigate these space droppings? First, someone must screen the fortean

literature and catalog all these events. They seem to follow the well-established patterns of other fortean events clustering around the solstices and following specific cycles.

The next, logical step would be to stake out one of the lakes where these things are most recurrent and, using radar and other instruments, ascertain their physicality, velocity and general characteristics. They don't seem to generate heat, even when striking ice or cold water, so their luminosity may not be caused by molecular change.

That is, they are not like a lump of glowing coal. They may be emitting a form of cold light.

It is, of course, very difficult to interest any government-sponsored scientists into examining this mystery and few, if any, big corporations are likely to spend money on such a profitless investigation. So we are left, as usual, with a gang of amateur hololologists stumbling around in the woods in the dark, very unsure of what exactly they would do if they actually found something at the bottom of one of these holes.

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OHIO PAGANS UNITE

By John Ellis Sech

A group calling itself the Pagan Community Council has been established in Columbus, Ohio. The council's intention is two-fold: to educate the general public as to the true nature of Pagan religions and to provide solitary Pagans with others who share the same beliefs.

Most mainstream Americans have been exposed to Pagan faiths only through their fictional depictions in movies, novels and comic books. Because of this distorted presentation many people automatically lump all Pagans together as Satan worshippers who indulge in human sacrifices and engage in orgies involving both people and animals.

These misconceptions cause most Pagans to remain underground, afraid to publicly acknowledge their beliefs, fearing hostile reactions from co-workers and neighbors. The council hopes to dispel the public's fears by making speakers available to groups and to the news media, bringing home the point that their Pagan neighbors are law abiding citizens who wish only to practice their chosen beliefs in peace.

Because so many Pagans are silent as to their beliefs, they are unable to find others to worship with. It's estimated that up to 90 per cent of all Ohio Pagans are solitary worshippers. The council hopes to reduce this number by putting interested parties in touch with one another.

A permanent reference library is being planned. Their address is P.O. Box 02089, Columbus OH 43202.

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IN THE STEPS OF KING ARTHUR

By Kathryn Lemmon
(Photos by the author)

There are rare places where the romance of legends combine with history to produce a pleasantly unsettling effect. One of those places is the ruins of Glastonbury Abbey in England. It is as if the ground resonates with the harmony and discord of past lives. The crumbling walls could spin tales of saints and mighty magnates who walked their rooms.

Five hundred years ago Glastonbury was England's leading abbey. The stark, stone ruins of

The Lady Chapel, also known as St. Joseph's Chapel, seen from the northwest. The Abbey Church ruins are seen in the distance.

View of the Abbey Church looking west toward the nave and west end.

Far west end of Lady Chapel or St. Joseph's Chapel.

The Abbey Church ruins looking west.

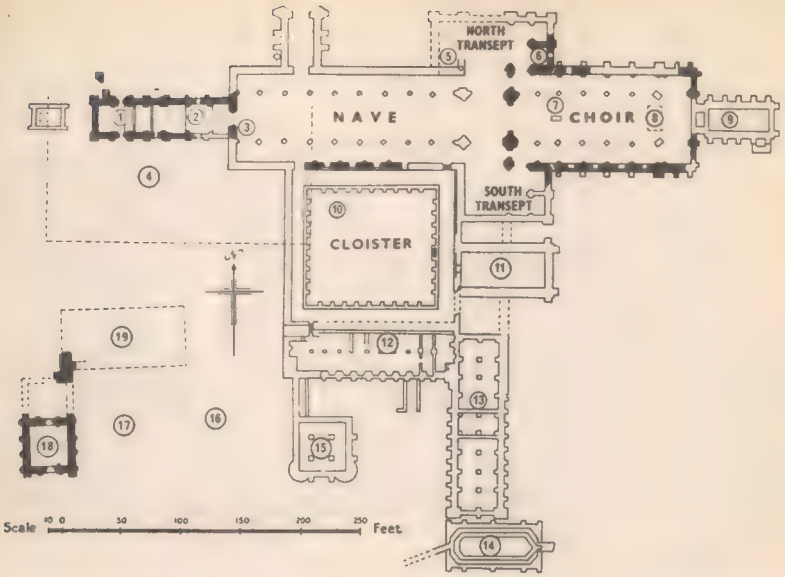
Glastonbury Abbey conceal a wealth of history and legend, for the abbey was once the burial ground of legendary King Arthur and his consort, Guinevere.

Few historical figures can match the reverence and hero worship of King Arthur. His name is synonymous with unbridled courage and valor. King Arthur represents not just one legend, but a group of stories in which honorable men accomplish good deeds and triumph over evil.

None of the walls still standing are older than 1184 A.D. The partial walls you see today belong to a rebuilding effort which took place after a devastating fire in late May of 1184. In 1539 the Abbey was dissolved and the buildings stripped of their stone. However, historians have records indicating that a house of worship has stood at the site continuously since the year 166 A.D.

"King" Arthur was most likely a British general of the early 6th century. Amazing tales of Arthur spread far beyond the borders of his small kingdom till all of Europe knew of his skill and bravery. His popularity was evidenced by the fact that stories of him were among the first works printed and brought into general circulation.

Arthur was one of the many noble men over the years to be buried at Glastonbury. It was an eagerly sought privilege to be



near the tombs of saints which studded the area. Legend says Arthur died by the hand of his treacherous nephew Mordred. His body was then taken to Glastonbury on a sable-hung barge. Queen Guinevere retired to a nunnery and died several years later. It is said that her devoted admirer, Sir Lancelot, brought her body to rest beside Arthur for all eternity.

Hundreds of years passed, but Arthur and Guinevere were not forgotten. After the fire of 1191, their graves were identified and opened. On April 19, 1278, in the presence of King Edward I and Queen Eleanor, the remains were moved into a shrine inside the

MAP OF GLASTONBURY ABBEY

1) Lady Chapel
2) Galilee
3) Position of Ina's Church
4) Position of Ancient Cemetery
5) Position of Loretto Chapel
6) Chapel of St. Thomas Becket
7) King Arthur's Shrine
8) High Altar
9) Edgar Chapel
10) Position of Bell Tower
11) Chapter House
12) Vault Under Refectory
13) East Range (Dormitory on upper floor).
14) Latrine
15) Monks' Kitchen
16) Position of Abbot's House
17) Garden
18) Abbot's Kitchen
19) Abbot's Hall

(Dashed lines indicate site of original structures that are no longer standing.)

View of part of the Abbey wall looking southeast.

The Abbey Church ruins looking west.

The Abbey Church ruins looking east.

church. This black, marble tomb remained intact until the dissolution of the abbey in 1539. The base of the marble tomb was discovered in 1934. Now the spot is a patch of grass, marked with a rectangular outline and sign.

That Arthur may have never existed is a minor point. His personality has become completely fixed in the minds of people. Perhaps he is an embodiment of characteristics or a lofty ideal we all secretly cherish. It is legends such as his which give us our much-needed sense of wonder.

Before the written word we all take for granted, legends were our history. It was the spoken word that captured our hearts and minds. It was in this way that Arthur passed into our world today.

Arthur is not the only legend associated with Glastonbury Abbey. Tradition has it that St. Joseph of Arimathea was sent to Britain around 60 A.D. to preach and spread the Gospel. He landed at Wearyall Hill in Glastonbury. When Joseph stuck his staff into the ground it sprouted and flowered. It has continued to blossom twice each year in the spring and again at Christmas time.

At Glastonbury the ambience is tranquil and mystical. Visitors cannot help but feel the history which transpired beneath their feet. It toys with the imagination of even the most pragmatic, level-

Site of what is allegedly King Arthur's tomb, in the center of the choir. (If the building were intact, the tomb would be inside.) *Sign enhanced for readability.*

headed souls.

The ruins of Glastonbury Abbey are in the town of Glastonbury in the county of Somerset in southern England.

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DION FORTUNE— THE SEER OF GLASTONBURY

This article is adapted from the writer's commentary to the forthcoming book, *The Magical Battle of Britain*, by Dion Fortune to be published by Arcania Press

By Gareth Knight

In the West of England, where the great river Severn runs into the Atlantic, there is a strange mound that dominates the plain between the hills and the sea. There is something about it that causes everyone to stop when they see it for the first time and to ask what it is. From a distance, and from certain angles, it looks like a great pyramid. On its top is a lone, standing tower.

This is Glastonbury Tor. It overlooks the town that has grown up around what has been called "the holiest earth in England." It is so called because of various strange legends. Some say that Joseph of Arimathea came here, bringing the Holy Grail. A stained-glass window in the local church commemorates his coming.

A thorn tree grows on the outskirts of the town on what was once an island, now called Weary-all Hill. This is said to be the miraculous staff of Joseph that took root and burst into flower when he sruck it into the ground here. A cutting from it grows within the grounds of the abbey in the center of the town. It is reputed to bloom every Christmas.

Thousands of people make a pilgrimage to Glastonbury each year. Many go to the foot of the Tor with its standing tower. It is here you will find the start of the spiral path that winds up its slopes.

It is here, too, that you will come upon a long, low, white chalet. It

Glastonbury Tor.
The tower (see arrow) is visible in the distance.

is tucked into the side of the hill behind a little wicket gate at the top of an enclosed garden. This is Chalice Orchard.

It was placed here some 70 years ago by a woman who has come to be something of a legend in Glastonbury in her own right. She was born Violet Mary Firth, but is better known by her pen name, Dion Fortune.

She was a remarkable, pioneering type of woman. It may be said that not only did she live before her time but that she did much to shape the times that came after her.

THE DEVELOPMENT OF DION FORTUNE

She was born in Llandudno, in North Wales, in 1890. By her early 20s, despite no great formal education, she had become a leading lay psychotherapist (she practiced Freud's techniques but was not an M.D.). This was in a pre-First World War London, when horse-drawn buses still plied the streets and the psychoanalytic discoveries of Sigmund Freud were beginning to take the world by storm. With his theories of the subconscious, the importance of dreams and the role of

the suppressed sexual libido in everyday life, a whole new approach to the human mind was being born.

Revolutionary as these psychological theories were, Dion Fortune felt that they did not go far enough to explain some of the hidden powers and secrets of the mind. She had stumbled, almost by accident, upon the powers of telepathy which she found to be demonstrable within herself.

HER TELEPATHIC ABILITIES

This came about in a wholly unexpected and coincidental way. She used to attend a local Theosophical Society meeting house for the simple, if lowly, reason that it was near her clinic and had good catering facilities. It was thus a convenient place to lunch. One day, almost in a spirit of jest, she stayed on for one of the lecture/demonstrations and discovered to her amazement that she was picking up the images that the lecturer was projecting during a simple experiment in telepathy.

This firsthand evidence could not be ignored, nor could it be explained by any of the current theories of psychology. As a result, she made a point of looking out for unusual conditions of the mind that even the new psychoanalysis could not account for.

THE COMING OF DR. TAVERNER

In this she was helped by a coworker at one of the clinics. This was Dr. Theodore Moriarty. He had long experience in India where there is more knowledge and less skepticism about the hidden powers of the mind.

The bonds of convention were, in the meantime, tightening. The British Medical Association ruled that only qualified medical practitioners should be recognized as analysts. This squeezed Dion Fortune out of her practice.

Even so, she continued working with Moriarty. What she learned and experienced from their association she wrote up in fictional form as *The Secrets of Dr. Taverner.* Dr. Taverner is loosely based on Moriarty and an approach to psychic or psychological disturbances that goes beyond the current theory and practice of psychological and medical science. The book included the use of hypnosis, reading the state of the aura and reference to past incarnations—very fringe methods indeed, medically speaking—to cope with various obsessions, suicidal tendencies or apparent split personalities.

Some of the stories might seem unbelievable or written up for dramatic effect. Dion Fortune, however, claimed that she had felt it necessary to *tone down*

Dion Fortune with her husband, Dr. Thomas Penry Evans, on the left.

some of the factual circumstances to make them fit for general publication.

FROM PSYCHOLOGY TO MYSTICISM

As her knowledge of the deeper side of the mind progressed, she moved away from her work with abuse and pathology to a more positive realm. She investigated ways of teaching and achieving greater personal fulfillment, self-improvement and spiritual enlightenment. To this end, like the analytical psychologist C.G. Jung, she studied spiritual traditions from many parts of the world. This included ancient myths and legends as well as the disregarded and outmoded sciences of magic and alchemy.

Seeking anywhere, she studied under different contemporary teachers who might give her knowledge of the powers of the human mind. This included becoming a member of the famous occult society, the Hermetic Order of the Golden Dawn. That group attracted many notable personalities of the time, particularly from the world of the arts. These included the poet W.B. Yeats, the novelists Brodie-Innes and Charles Williams, the children's writer Edith Nesbitt, a director of the Tate Gallery, Sir Gerald Kelly, the actress Florence Farr and many others. She studied directly under Moina Mathers, wife of its principal founder S. L. MacGregor Mathers and a sister of the philosopher Henri Bergson.

As she progressed further in her quest, she found that powers were awakening within her own mind. She seemed to be recovering what appeared to be memories of past lives and the ancient wisdom they held. In the process she taught herself the techniques of trance mediumship because she did not believe in relying upon the psychic powers of others.

THE SOCIETY OF THE INNER LIGHT

All of this led to her deciding to form her own group and teaching center. Initially called the Community of the Inner Light and designed to be an entry into the Golden Dawn, it later expanded into a separate fraternity. It eventually became the Society of the Inner Light and has been a source of inspiration and guidance to spiritual seekers ever since.

The Community's first base was at Glastonbury (Dion Fortune was always strongly attracted to that area). By one of those strange synchronicities that occur when someone is about to find his or her true life's work or destiny, she was offered a plot of land at the foot of Glastonbury Tor, on the actual holy hill itself, and a government surplus army

hut to put on it! A group of small chalets was soon built within the enclosed garden to accommodate students and kindred spirits.

DION FORTUNE'S MYSTICAL DIRECTIONS

Three strands of interest attracted her to Glastonbury, and they remained the core of her teaching and life's work. First was the Arthurian legend. This included the Knights of the Round Table and the Quest of the Holy Grail. Second was the mystical ambience of the place—the site of the first Christian church in England. Third was the elemental significance of the earth itself, for Glastonbury is a site of ancient powers that go back far beyond recorded history. Evidence for this is suggested by the spiral trackway (a common mystical symbol in pre-Christian times) up the Tor to the standing tower.

GLASTONBURY AND KING ARTHUR

Glastonbury is full of associations of King Arthur. Some associate it with Camelot, the king's great palace. Others, more mystically, see it as the Isle of Avalon from which the "once and future king" will one day return to save his country and people. In the Middle Ages, the supposed tombs of King Arthur and Queen Guinevere (complete with lock of yellow hair!), were found before the high altar of the abbey on a plot still marked in the green sward.

The full range of Arthurian annals was drawn upon by Marion Zimmer Bradley in her epic novel *The Mists of Avalon*. She drew upon traditions, also expounded on by Dion Fortune, concerning Merlin, Morgan le Fay, the Lady of the Lake and other characters of ancient legend. Of similar interest is John Cowper Powys' monumental novel *A Glastonbury Romance*.

On the mystical side, Dion Fortune loved the abbey. It was once the finest in England, but by her time it was no more than a ruin. It had been desecrated by King Henry VIII who also martyred its abbot. Even so, it still retains a grand magnificence from the few walls still standing.

Not only is it a place of profound peace and harmony, but the "veil is thin," to both the spiritual world and the psychic as well. It was here that a contemporary of Dion Fortune—the qualified archaeologist, Dr. Bligh Bond—discovered hitherto unknown parts of the structure buried beneath the ground. He was guided to these discoveries through the automatic writing of a psychic friend. The writing was allegedly from medieval monks who had lived and worshiped there. What they revealed turned out to be true, and a previously

The tower at the top of Glastonbury Tor.
The mystical pathway leading to the tower can be seen in the front.

unknown chapel was found when diggings were made. The church authorities, however, could not come to terms with this psychic means of archaeological investigation. Despite his record of success, Dr. Bligh Bond's services were terminated.

THE SOCIETY FLOURISHES

Dion Fortune linked the Christian mystical tradition and the Arthurian at her London headquarters. She set up the London center a few years later as her society grew in numbers. She established public services wherein the Holy Grail was a major part of the ceremony. It was visualized as a cup of inspiration hovering over the heads of the celebrants, thus linking a powerful form of mind working—concerted meditation upon evocative and sacred images—with conventional forms of worship.

The third aspect of Dion Fortune's work had to do with the elemental powers of nature that can be channeled and traced through ancient sacred centers and the "ley lines" that run between them. Glastonbury has been associated with such traditions from early times. According to some, it is the center of a gigantic, prehistoric earthwork. The surrounding streams, field boundaries, roads and other topographical features, if traced out, reveal a great, primeval zodiac. The 16th century magician and confidant to Queen Elizabeth I, Dr. John Dee, is recorded as having investigated Glastonbury to study these formations.

Dion Fortune was one of the first to take the idea of ley lines and power centers seriously. This is not surprising since she situated herself at the center of one. In fact, much of what might be called the three-fold strand of tradition to be found in the work of Dion Fortune is to be found in Glastonbury itself.

THE BOOKS OF THE SEER OF GLASTONBURY

The books she wrote on the subject have guided many along this three-fold way. One of her earliest was called *Sane Occultism*. It was the keynote to her whole outlook and approach. Her common-sense method of systematic training in the development of higher consciousness used Western rather than Oriental traditions. These are represented by *The Esoteric Orders and Their Work* and *The Training and Work of an Initiate*. For serious students of symbolism she wrote *The Mystical Qabalah*, the first readily understandable book on the subject. In this book she explained in simple terms the qabalistic Tree of Life—the ground plan upon which much of Western mystical tradi-

tions are based. Dion Fortune called the qabalah "the yoga of the west."

She was also a novelist of some skill and used fiction to teach the practice of her theoretical principles. Although they have not hit the best-seller lists—they are written for a discerning reader rather than the general public—they have continued to be in print, edition after edition, for nearly half a century. Her last three novels, *The Winged Bull*, *The Sea Priestess* and *Moon Magic*, are considered to be her best.

DION FORTUNE AND WORLD WAR II

More of her work is now coming to light. Of particular interest are her weekly letters to students produced from 1939 to 1942 in the early years of the Second World War. These reveal much of what had hitherto remained secret, including some of the techniques of mind working that she had developed over the years. In the crisis of confrontation with the evils of Hitler's Germany, when England stood alone for a time against the Axis powers, she helped to maintain the strength and resilience of the group mind of the nation by the evocation of relevant symbolism.

Such work is never entirely subjective. Our thoughts and feelings can be as powerful for good or evil as our physical actions *if* the right techniques are used. This is why some of the practical applications of occultism have always been closely guarded and revealed only to tried and trusted students.

It is often said that Hitler and his henchmen achieved their dictatorial powers by the use of evil magic. If so, we should give some thought to Dion Fortune and her group, along with other forces of "light." They, too, served in some measure.

Thus it is no surprise to find that the subjects used for concentrated meditation by Dion Fortune's extended group in the dark days of 1939–40 tended to recur in statements made by national or international figures. At 8 P.M. on Monday evening, October 2nd, 1939, the Archbishop of York, broadcasting to the nation, repeated almost verbatim the address and meditation that Fortune's group had worked with

some 36 hours earlier. A similar thing occurred towards the end of the same month in a speech by Mr. Hore Belisha, the Minister for War and later with a statement by the Pope.

Dion Fortune was insistent, however, that this was not the result of direct telepathic influence of her group upon the leaders of nations. Rather, that as a trained group of sensitives they were accurately reflecting the powers of the inner guardians of a nation at war. They were merely relaying and reinforcing initiatives of inspiration that were already in the psychic and spiritual pipeline that concerned the destiny of the nation.

This symbolism arose spontaneously to the psychic perceptions of her group, symbolism that was inspired rather than deliberately or intellectually designed. It included the arcing of streams of force between the Allied nations—particularly France and America—and an angelic guard that was visualized patrolling the shores of the islands of Britain and out into the darkness of the North Sea.

THE LIGHT VERSUS EVIL

It is often said that Hitler and his henchmen achieved their dictatorial powers by the use of evil magic. If so, we should give some thought to Dion Fortune and her group, along with other forces of "light." They, too, served in some measure. They used ways that cannot always be told (or if told, not fully understood). It was their purpose to ensure that right will eventually and inexorably prevail within the world.

SHE RESTS; HER WORK GOES ON

Dion Fortune died in 1946, some say the better to continue her mission from a higher plane. Her mortal remains rest in Glastonbury, in the municipal cemetery a little way along the high road from the Tor. The steady flow of visitors ensures that any of the gardeners who tend the plots can direct an enquirer to her grave, which never lacks for flowers.

She and her work, however, live on through the Society she founded and the many people in the world today whom she inspired. The continued publication of her books attests that what she had to say still answers a common need.

Gareth Knight is a well-known writer on mystical subjects. His books include: *Magic and the Western Mind, Occult Exercises and Practices, Practice of Ritual Magic,* and the classic *Practical Guide to Qabalistic Symbolism*

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THE MEETING OF SCIENCE AND MYSTICISM

New theories in physics suggest that "no man is an island" and "the greatest is within the smallest."

By Robert Anton Wilson

In 1964 Dr. John Stewart Bell, an Irishman working at CERN nuclear research center (Switzerland) published a mathematical paper that staggered the scientific world. The central idea of that paper—now called *Bell's Theorem*—suggested new views about reality so hair-raising that even Dr. Bell himself repudiates most of the interpretations by other physicists about what his mathematics imply.

Bell's Theorem *seems* to portray a universe far weirder than science has previously realized—so weird, in fact, that it hauntingly resembles many "mystical" and "superstitious" ideas of the past. For instance, I shook hands with the editor of a Berlin magazine a month ago. Since our hands touched, according to Bell, some particles in my hand remain, and always will remain, in a kind or correlation or "union" with some particles in the editor's hand. Mystics have talked about such linkages all though history, of course, but science never took such ideas seriously—until Bell came along.

Since so much dispute rages

about Bell's demonstration, we should use careful language in discussing it.

What Bell's math showed was that 1) if we accept an objective universe separate from our ideas, and 2) if the equations of quantum (sub-atomic) physics accurately describe that universe, then 3) any two particles that once contacted each other continue to "influence" each other, or remain "parts of a unified system," no matter how far apart they subsequently move in space or in time —even if they move to opposite ends of the universe.

Bell's math thus suggests that space and time only exist on some levels of the universe—or only in our minds—or that we must assume a level of reality where space and time don't exist at all. "Here is there," says physicist Dr. Nick Herbert, when explaining Bell's Theorem. "There is no difference between anything," he adds with a twinkle in his eye.

THE BILLIARD TABLE EXAMPLES

(See pages 68–69 for illustrations.)

To visualize what this means, and how it differs from all previous science, imagine an ordinary billiard table. In Newtonian physics, if a ball (let's call it B) moves, it's because it got hit by another ball (which we can call A). This accords with the standard mechanical picture of the universe, which most people still identify with "Science" with a capital S.

However, in field physics (pioneered in the 19th century by James Clerk Maxwell), ball B might move, and ball A along with it, not because of mechanical collisions, but because a magnet below the table has created an electromagnetic field, which causes the balls to jump in a certain direction. Field theories, while in a sense less "materialistic" than mechanical collision theories, still involve connection, interaction and causality. They still live in "the same ballpark" as mechanical theories.

In Einstein's General Relativity, we find a third kind of causality. The balls might move because the seeming flatness of the table, which we see, only appears on the small scale. On a larger scale the table actually curves. (In the Einstein universe the planets orbit the Sun because space itself curves, even though we can't see the curvature directly and have to deduce it mathematically.) This moves us even further from collision models than the field theories do, but Einstein remains in a ballpark that we can visualize—with a little extra effort. Einsteinian space-time involves connection, interaction and a kind of determinism—geometric determinism. The mass of matter determines

the curvature of space, and the curvature of space determines the movement of matter.

In all these kinds of scientific explanations—the mechanical, the field theory and the geometric (curvature) theory—the cause of the movement of the billiard balls can be pictured in a mental image and, once we understand the theory, it makes sense to us.

In Bell's universe, however, ball A and ball B might move without any of these three types of causes (the only types of cause science recognizes)—and perhaps *without any cause at all!* In other words, A moves because B moves or B moves because A moves and we seemingly cannot say anything more about the movements. Maybe we can't even say that much since the word "because" doesn't really seem to fit this case.

Imagine yourself in a room with such a billiard table. Ball A at one end of the table suddenly turns clockwise and exactly at that moment ball B at the other end turns counter-clockwise. You observe carefully that nobody pushed the balls or fired another ball at them. You check under the table and find no hidden magnets to create field effects. You then think of Einstein and geometry, but when you check, the table has no curvature of any sort. You look at the table again and ball A turns counter-clockwise while ball B turns clockwise. That sort of thing usually only happens in movies about haunted houses.

SPOOKS, FLIM-FLAM OR...

At this point you would probably say, "Spooks!" or something similar. James Randi would shout "Fraud!" or "Flim-flam!"

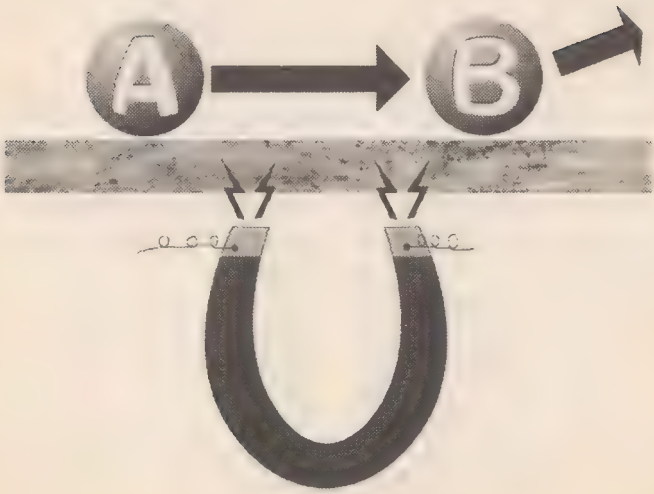
That's just about what most physicists said when Bell's Theorem was published. The math was absolutely irrefutable, but the conclusion seemed impossible to believe.

Several experiments, however —most notably, those by Dr. Clauser of the University of California at Berkeley and Dr. Aspect at the Optical Institute in Orsay, France—have shown that atomic particles behave exactly as Bell said they should. For instance, in Aspect's most recent experiment two photons (particles of light) ejected from a common source (a mercury atom) acted just as Bell predicted, or just like the billiard balls in our illustration. Whenever one photon manifested the mathematical state called "spin up," the other photon measured "spin down." This happened despite the total absence of any form of *connection* or *cause* known to science.

ANOTHER MODEL

To be even clearer about how

Newtonian Model



Wave Model

A moves toward curve in space caused by its own gravity. B appears stationary.

Gravity change due to change in position of A alters curve of space near B.
B moves toward curve giving impression of straight motion.

Relativity Model

Quantum Model

"mystical" this seems, let me paraphrase a life-size model once used by Dr. Bell in a lecture.

Imagine two men who live in Paris and Mexico City. Imagine that we keep them under observation continually and discover that every time the man in Paris wears red socks, the man in Mexico City wears blue socks. Now suppose we check every possible communication system and prove that no way exists for the two men to send messages to each other—they can't get near a phone or shortwave radio or telegraph or any similar device. Then we take the red socks off the man in Paris and put blue socks on him. Immediately—with not a fraction of a second of delay-time—the man in Mexico City sits down, takes off his red socks and puts on blue socks.

Even stranger, this would happen every single time we tried this experiment if the men behaved like the atomic particles in Bell's Theorem and the experiments of Clauser and Aspect.

WHAT IT MEANS

What the deuce can this mean? Physicists remain in violent disagreement with each other about that question, but all the answers are equally astounding to ordinary folks.

According to Dr. David Bohm of the University of London, "It may mean that everything in the universe is in a kind of total rapport, so that whatever happens is related to everything else; or it may be that there is some kind of information that can travel faster than the speed of light; or it may mean that our concepts of space and time have to be modified in some way that we don't now understand." (London *Times*, February 20, 1983.)

A HOLISTIC UNIVERSE

Consider the first alternative. If "whatever happens is related to everything else," we live in the kind of holistic universe described by the mystics of the East, especially the Hindus and Buddhists. In the humorous metaphor of Charles Fort, if a bear coughs at the North Pole, a bottle of ketchup will fall out of a window in New York City. In the more grim metaphors of Buddhism, if a single angry or cruel act (or *thought*) occurs anywhere, every sentient being in the universe will feel the effects. In the poetic language of the Englishman, John Donne:

No man is an island...if a clod of Spain be washed away, Europe is the less...Each man's death diminishes me, for I am involved in humanity.

This "non-local connection" (as some call it) may mean that if you have touched a pair of dice your brain can then exercise some

control over them, just as most gamblers think. This sounds like some wild, science-fiction elaboration of Bell, but it has been seriously proposed by Dr. Evan Harris Walker, an American physicist who deduced, from Bell's math and the math of Heisenberg's Uncertainty Principle* just how much the human brain should be able to affect the dice.

In *The Compleat Quantum Anthropologist*, Dr. Walker demonstrates that this mathematically theoretical limit of control—"mind over matter"—corresponds exactly to the degree of control demonstrated by Hakoon Forwald, a retired electrical engineer, in a long-running series of experiments on "psychokinesis." Forwald's subjects in the years between 1949 and 1970 tried to influence dice by brain power and scored just as far above chance as Walker's math says they should have scored.

It does not seem far from this "psychokinesis" to the traditional belief that if a sorcerer gets a hold of a strand of your hair, anything he does to it will eventually affect your head.

INFORMATION WITHOUT TRANSPORTATION

Before we get spooked too much by this line of thought, let us look at Dr. Bohm's second alternative: "information that can travel faster than the speed of light." Since no energy can travel faster than the speed of light, this means information without energy. Another physicist, Dr. Jack Sarfatti, has called it "information without transportation." Such ghostly information moving around without energy or transportation to carry it might explain the kind of things that parapsychologists call telepathy or precognition or ESP.

This sounds as medieval as the sorcerer working magic on a lock of hair, doesn't it? Nonetheless, two physicists from the Stanford Research Institute (now SRI International), Dr. Harold Puthoff and Dr. Russell Targ, in their book *Mind Reach*, offer it as the explanation of "distant viewing" (telepathy across thousands of miles.)

TIME TRAVEL

Even more bizarre, as Dr. Sarfatti has pointed out in many lec-

* *Editor's note:* The Uncertainty Principle is that "the accurate measurement of one of two related, observable quantities, as position and momentum or energy and time, produces uncertainties in the measurement of the other, such that the product of the uncertainties of both qualities is equal to or greater than $h/2\pi$, where h equals Planck's constant." [—from *The Random House Dictionary of the English Language*]. Simply put, the principle means that you can know either the position or motion of a particle, but not both.

tures, *"information without transportation" could travel into the past.* You see, in Relativity theory, going faster than light seems impossible because it means going backward in time. Some interpretations of Bell, however, suggest that information can indeed go backward in time. This leads to speculations that have previously only appeared in science fiction, not in science.

For instance, it leads to the "Grandfather paradox." Thus: if I had a time machine, went back to the 1890s, and for some perverse reason murdered my grandfather before he could marry my grandmother, then when I came back to 1992 I wouldn't find myself here, would I? Where would I exist, if I existed at all? It seems that from a theoretical mathematic basis I would dwell in a parallel universe—one in which I remained sane enough not to go back in time to kill old granddad. But this universe, where poor old granddad did get foully murdered, would still exist—except that my father and I wouldn't live in it.

The same logic that governs such a sci-fi time machine applies to "information that moves faster than light." If I could send Bell's kind of information into the past, my grandfather might receive it. He might alter his actions in such a way that I wouldn't get born in this universe anymore. I would have sent the information from the universe next door, so to speak.

If that doesn't boggle your mind, consider a further development suggested by Dr. John Archibald Wheeler, often called the Father of the Hydrogen Bomb. In the *Science Digest* of October 1984, Dr. Wheeler suggests that current and recent scientific experiments on atomic energy literally created this universe (or "selected" it out of all possible universes).

In other words, every time we meddle with an atomic system, according to Dr. Wheeler, the "non-local" effects go everywhichway in space and time, and some of them affect the nature of the Big Bang from which this universe emerged. You see, Dr. Wheeler has often argued that many, many universes emerged from the Big Bang—more than 10,000-million-million-million

duct such experiments. Zillions and zillions of other universes, without our meddling, evolve in different ways, he says, and most of them collapse inward again very shortly after the Big Bang and thus never produce human beings.

Robert Anton Wilson

SPACE AND TIME MIGHT NOT EVEN EXIST

Then we have Dr. Bohm's third alternative: "Our concepts of space and time will have to be modified in some way we do not now understand." Many philosophers have examined this idea in the past—especially the Buddhists in the East and Bishop Berkeley and Immanuel Kant in Europe. All came to the same conclusion, basically. Space and time don't exist "out there," apart from us. The human brain just invented them to have a filing system for its impressions.

Dr. Nick Herbert presents a scientific form of this theory in his book, *Quantum Reality*. Ac-

cording to Dr. Herbert, all *experience* remains "local" (bound by space and time) but *reality* itself exists "non-locally" (not bound by space and time, or "transcendental") in exactly the sense of all mystic teachings.

Dr. Bohm states the same idea in a more precise way. As he sees it, the universe may consist of an *implicate order* much like the software (programs) of a computer and an *explicate order*, much like the hardware. Every part of the explicate order or hardware—what we can see and experience—has locality. It remains here, not there, and now, not then. The implicate order or software, however—which we cannot see or experience but only deduce from our experiments and math—has total non-locality. It exists both here and there, both now and then.

...as the great biologist J.B.S. Haldane...[said],"The universe may be, not only queerer than we think, but queerer than we can think."

In this model we do not need to posit information without transportation or any of that spook stuff. The information does not travel without a medium because it does not travel at all; it exists already, always, everywhere. In every electron, in every atom, in every molecule, every stone, every animal or person, every planet, every galaxy, however different their locations in space and time, the basic information, or universal blueprint (Bohm's implicate order) remains the same.

This sounds very much like the Hindu concept of God or the Chinese Tao. In fact, Bohm's implicate order exactly fits Lao-Tse's paradox of the Tao: 'The greatest is within the smallest." It also strikingly resembles the major axiom of Hermetic mysticism in the West: "That which is above is reflected in that which is below."

WHAT HAPPENS WHEN YOUR BACK IS TURNED?

There remains one way to avoid all these shocking and bizarre-sounding interpretations of John S. Bell's discovery. That way is to deny the first step of his argument—that we can posit an objective universe separate from our ideas. This path, thus far, has appeared only in the works of Dr. N. David Mermin of Columbia University. In two astounding papers—"Quantum Mysteries for Everyone" and "Is the Moon

There When Nobody Looks?"—Dr. Mermin argues that quantum physics (the physics of small particles, from which Bell began) finally makes sense if we assume *the universe only exists when we look at it.* If you don't look at your automobile, and nobody else looks at it, it ceases to exist until somebody looks at it again. Then it pops back into reality—*presto!*

This theory, known as "solipsism," has never appealed to scientists or philosophers, although a few cynics have always argued in favor of it, just to annoy the orthodox. Nobody seems to have ever taken it *seriously*—until now. Dr. Mermin soberly claims that solipsism leads to less absurd results than any other way of interpreting Bell's math.

I don't think Dr. Mermin intends to make a joke. He truly finds solipsism less unthinkable than ghostly information moving every which way in space and time with no medium to carry it, or parallel universes being created out of nothing whenever an atomic measurement is made, or the other alternatives that physicists are considering in trying to understand Bell's Theorem.

SCIENCE AND MYSTICISM JOINED?

In summary, Bell's Theorem does not prove the truth of the basic ideas of mysticism, but it definitely makes them seem more plausible than any previous scientific discovery did. Any alternative explanation of the nonlocal reality described by Bell does not bring us safely home to "common sense." The other explanations sound even stranger than anything that mystics have ever claimed. We can only conclude, as the great biologist J.B.S. Haldane did after experimenting with yoga, that "The universe may be, not only queerer than we think, but queerer than we can think."

For five years (1966–1971) Robert Anton Wilson was Associate Editor of *Playboy.* Since 1971 he has worked as futurist, novelist, playwright, poet, lecturer and stand-up comic. He has 25 books in print, including the famous *Illuminatus* trilogy. His latest work, *Reality Is What You Can Get Away With,* will be published in May by Dell Books. Wilson's play, *Wilhelm Reich in Hell,* was performed at the Edmund Burke Theatre in Dublin in 1986, in Portland, Maine, and Long Beach, California, in 1989. The play was read on WBAI (New York) in March, 1989. Wilson is featured in the video *Borders,* which has been shown on many PBS TV stations and won the first prize in "visions of the future" at the Whole Life Expo in San Francisco in 1989.

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MENTAL TELEPATHY WORKED FOR ME

She tried sending a mental message to Eileen Garrett, the woman many people feel was one of the greatest mediums and psychics of our century. Would Eileen Garrett, thousands of miles away, receive the message?

By Helen Hadsell

After fastening my seat belt I closed my eyes and again mentally repeated this message to Eileen Garrett: *I'm Helene Hadsell, sincere and interested in ESP. I would like to audit your conference so I can meet you personally.*

It was August 12, 1970. Pan American Flight No. 154 was departing New York. Our first stop would be Lisbon, Portugal. My husband and I were traveling with a group of 72 professional people. Our interest was to visit and study in the hypnosis centers of southern Europe for the next three weeks.

Several weeks before leaving the States, while reading the current issue of *Parapsychology Review*, I noticed an article telling about the 19th Annual International Conference that would be held in Le Piol, St. Paul de Vence, France, on September 2–4. Eileen Garrett, President of the Parapsychology Foundation, would be participating.

I had read much about Ms. Garrett, a woman who claimed to possess the powers of clairvoyance, telepathy and prevision. Writer, publisher, trance medium and psychic researcher, she set up the Parapsychology Foundation in 1951 to encourage research in the ESP field. She met and worked with many well-known people interested in the paranormal. A wealthy woman in her own right, she was very generous in offering

grants to persons she felt could contribute information in the continuing study of the paranormal.

"Oh, if I were able to be present at this session and meet Eileen Garrett personally," I sighed.

Eighteen researchers would be present, the article stated. The more I thought about it, the greater my desire to be at the conference.

"Why not write a letter to the Foundation in New York?" I wondered. "I could explain my interest in the field of ESP. I would be in Europe at that time. One of our stops was Nice, France. St. Piol de Vence was less than 20 miles from there." My expectations soared at the possibility of being that near the site.

CALLING EILEEN GARRETT

After a pro-and-con session with myself I dismissed the idea of writing a letter. "I'm not going to give them the opportunity to turn me down," I told myself. "Sure, I have nothing to offer. True, I'm a nobody in the ESP field. But, after all, I was taking a trip to Europe to study hypnosis to further my knowledge," I rationalized. Since taking a Silva Mind Control course in the fall of 1968 I ate, slept and thought of nothing else. I was determined to find out as much about the power of the mind and ESP as I could.

Prior to this interest I had used

Helene Hadsell

The book, *The Power of Positive Thinking* by Norman Vincent Peale, triggered her interest in the subject. She applied the principles to contests and sweepstakes with phenomenal success. In 1968 she began studying awareness systems, then broadened to included ESP, hypnosis and parapsychology.

In 1971 she published the book *The Name It and Claim It Game*. It has sold almost a million copies. In 1973 she attended the First Psychotronic Congress in Prague.

Helene Hadsell has appeared on numerous TV and radio talk shows. She taught classes in ESP research and self-awareness in the Dallas area colleges. She has lectured in major cities in the U.S.A. and abroad.

Presently she teaches self-awareness classes in her center in Alvarado, Texas. She is writing her second book, *The Way I See It.*

positive thinking with contests and sweepstakes. I had achieved a high degree of success. "Why not send a mental message to Ms. Garrett?" I asked myself. I became so excited with the idea that I shouted aloud, "I'll do it!" It was five weeks before the conference. That would be plenty of time.

"I will send a mental message whenever I think about it," I promised myself.

A TRIP THROUGH EUROPE

Upon landing in Portugal our busy schedule began. It was like being on a roller coaster. To Spain, France, Monaco, then Nice. I continued to send the same mental message to Ms. Garrett: *I'm Helene Hadsell, sincere and interested in ESP. I would like to audit your conference so I can meet you personally.* Some days I repeated the message two or three times.

My husband knew of my interest in attending the conference and was most helpful. He made inquiries and tentative plans with our tour guide for the trip to St. Paul de Vence on September first. Our last program and meeting with the hypnosis group would be on the Isle of Capri, August 31.

"I have all of the necessary information. Just let me know for sure if you want to go," he reminded me almost daily. "We need to firm train accommodations as soon as possible," he explained.

I kept stalling. I felt as if I were on hold. "If only I could get a positive go-ahead feeling."

A dream or any sort of indication that this side trip would be fruitful was all I wanted. Nothing came.

We continued our hectic schedule into Switzerland, Germany, Austria and Venice. On Saturday, August 29, we were in Rome. We had just returned to our hotel room after a morning hypnosis meeting when my husband reminded me to make a decision. "You simply must let me know today. Do you or don't you want to make the trip to the conference?"

"How much will it cost?" I asked. Why I questioned him on the cost of the trip I do not know.

Perhaps I felt if it were too expensive I could just say, "Let's forget it."

Instead, he assured me to "Forget the cost. If you want to make the trip, we will go."

"But how much will it cost American money?" I now insisted.

Glancing in the small book he pulled out of his pocket he answered, "For both fares by train it will only be $88.80. Don't let that concern you. Just make a decision today."

Knowing we had a free afternoon for sightseeing I used one

last stall. "Let's take a walk and catch a streetcar after lunch," I suggested. "I promise that when we get back I will give you my answer."

He reluctantly agreed.

CHANCE, OR AN ENCOUNTER WITH THE PARANORMAL?

The streetcar we wanted was several blocks from the hotel. We began walking. As I stepped off the curb to cross the street I noticed a small, square object lying amid a leaf-filled gutter. A second glance told me it was a billfold. I pointed to it. When my husband bent to pick it up, my heart began to race. I felt I would burst with excitement. It took several seconds to compose myself. Then I calmly announced, "Honey, you don't even have to open it. I have my answer now."

With an expression of wonderment he began shaking his head in disbelief as he counted the bills. "I can't believe it," he repeated. The new bills added up to 55,000 *lira*. Also included were a *messalira* and *centisima* coins. The total contents added up to exactly $88.80 in American money. There was no identification, no name—only the money.

"Put it in the church poor box. Turn it over to the police," I suggested. "I will be at the conference, so make the reservations," I now confidently stated.

On September 2, at 10:30 A.M., our cab stopped in front of the Garrett villa. The conference was already in progress. We were detained at the gate by the caretaker. He asked us to wait while he went to summon somebody to talk to us.

We introduced ourselves. My husband told him we were from Texas, why we were in Europe and how very much I wanted to attend the conference and meet Ms. Garrett. He explained he had no desire to attend, so only I should be admitted.

The secretary listened, then very politely said, "I'm sorry you went through so much difficulty getting here, but this is a closed session; by invitation only. Had you written the New York office they would have explained this to you. Why, there is only one vacant seat in the summer house where we are meeting," he added.

I DON'T KNOW WHO YOU ARE...

When I heard this I boldly interrupted him by saying, "Don't you know? That seat was meant for me!"

With a puzzled expression he glanced my way as if to say, "What are you, some kind of nut?" Instead, he maintained his composure.

When I think of it now, I real-

Eileen Jeanette Garrett (left), much to the confusion of her foster parents, began manifesting psychic abilities at a young age. At 15 she moved from Ireland to England where she married. During World War I, while her husband was in the service, she ran a hostel to care for wounded soldiers.

Precognition of the death of her two sons and a vision of the death of her second husband led her to meet many people in the psychic field. She further developed her abilities at the British College of Psychic Science.

As a world-renowned medium and an investigator of the paranormal she has worked with some of the greats in the field, including Carl Jung and Aldous Huxley.

ize how brazen it may have been. I then made this suggestion, "Will you please do this one thing? When you break for lunch will you tell Ms. Garrett that Helene Hadsell is here?"

Our cab driver was familiar with the countryside and suggested that we stay at a tourist villa close by. The secretary was familiar with the villa. Several members of the conference were staying there. He promised he would call me during lunch and let me know what Ms. Garrett said.

Shortly after noon I received his call. "Mrs. Hadsell, I don't know who you are or what you've done, but Ms. Garrett insists that you join the conference for the remainder of the sessions."

A MESSAGE RECEIVED

I could end my story here, but this is not where it ended. I joined the conference for that afternoon session. I sat against the wall, just observing and listening. Several glances from the participants made me feel uncomfortable. It seemed as if they were questioning me: "What are you doing here? Who are you?" Their wives were not even permitted to attend the sessions. I had not been introduced. The secretary informed me that I was not to interrupt or participate in discussions. I accepted his request.

As I sat there I now asked myself, "Why was it so important for me to be here?"

Ms. Garrett was seated at the head of a U-shaped table. I had not yet met her personally. I studied her intently and had the impression that her thoughts were a million miles away. She observed and listened as the participants shared their research. She made no comments, nor did she ask any questions.

After returning to the villa where we were staying—the session closed at five—my husband and I sat in the garden. I was telling him about the afternoon program and what was discussed. We were interrupted by a gentleman who was an invited partici-

pant of the conference. He, his wife and daughter were staying at our villa. I told no one of the incidents that led up to my being there. I felt reluctant to do so. I did ask him if Ms. Garrett was in ill health. He told me she was suffering from arthritis and was in great pain almost constantly. She was taking medication to relieve the discomfort.

The next morning I walked over to the Garrett villa and had the good fortune to be the second one there. Ms. Garrett was already in the garden. It was a perfect opportunity to meet and thank her for letting me sit in on the proceedings.

As I approached her she looked at me with a puzzled expression and then asked, "Who are you?"

I was taken by surprise for a moment then replied, "I'm Helene Hadsell..."

Before I could continue she gazed at me and slowly continued. "Y...e...s..., Helene Hadsell, sincere and interested in ESP, wants to audit the conference and meet me."

My mental message that I had repeated to her was now given back to me verbatim! "How fantastic," I thought. She truly did receive my message.

A FUTURE FORETOLD

As we talked I told her about the famous International Electro Sleep Clinic in Graz, Austria. I was most impressed with the method of healing and relieving physical problems, especially the pain control research in arthritis. I suggest that she visit the clinic because I felt confident she could benefit from the treatment.

She moved in closer, patted my arm gently and said, "Thank you for your interest in my welfare, but I am tired. When this conference is over my work is finished."

We said no more. The remainder of the conference was uneventful for me. I met the participants during the coffee breaks. I made no lasting relationships nor did I discuss how I came about being there.

We arrived back home on September 6, and I became caught up in the daily routine. I wanted to write a personal note to Ms. Garrett, thanking her for letting me audit the conference. Somehow, however, I knew it would not be necessary.

On September 15 I heard the news bulletin on my car radio. Eileen Jeanette Garrett had passed away at the age of 77. At the time she was in Nice, France.

Was she, as many have claimed, the greatest medium, psychic and clairvoyant of the 20th century?

In my mind there is no doubt. For me the answer is: "yes."

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TRUE MYSTIC EXPERIENCES

By the Readers

UNSEEN HELPER

By Dona M. Carbaugh

When we purchased our home in Arlington, Texas, it didn't really strike me as odd that our home had four previous owners even though it was only two years old.

Each evening after the children were in bed, I would experience a presence I could not see. Our hallway was always cooler than the rest of the house. As I would walk through the hall, I felt as though something was either close to my back or alongside of me. If I suddenly stopped, I actually experienced something bump into my back.

Periodically in checking on the children during the night there would be a sweet, floral scent in their rooms. Something unexplained was going on, but I was not frightened.

If the baby woke up crying before I could get to his room, he would soon be giggling and cooing. It appeared that the baby had his tiny fingers curled around something I could not see. By his crib was the floral scent and a feeling of coolness.

All of this could have been my imagination, except that I was not the only observer of strange incidents. During a visit from my

Dona M. Carbaugh

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in-laws in October 1980, they also experienced the unexplained.

I was already dressed for work, wearing high heels and carrying two cups of coffee. I stepped down into the living room when my father-in-law called my name. I suddenly stopped, felt the bump in my back and lost my balance. I felt the pressure of something holding me up. My bent knees never hit the floor and I didn't even scald myself with hot coffee. I was lifted backwards and steadied. My father-in-law couldn't believe what he had just witnessed. The floral scent was heavy.

A few days later, my mother-in-law was washing dishes and standing directly under a light fixture. My husband and I were in the kitchen talking with her. Suddenly the light fixture fell down—except that it appeared to have been "batted away," in mid air. The glass fixture came crashing down in front of the refrigerator, three feet away from the sink. We all smelled the floral scent, and the air felt cool.

After this incident I became curious about our home's background. According to city hall, the land occupied by our subdivision was once the location of a cemetery. The cemetery was relocated six blocks away when the land was purchased by the builder.

I discovered that each previous owner of our home had stayed no longer than 60 days.

Our baby, Billy, had been ill with an ear infection for two weeks and was not improving. At four o'clock in the morning I was shoved awake. It seemed like a freezing cold was directing me to the baby's crib. Billy was lying motionless, and I could feel his body heat before I touched him. He was in a coma. I rushed the baby to the hospital. Billy was diagnosed as having spinal meningitis. The doctors gave him a fifty-fifty chance of survival.

I held my baby's hand for ten and a half hours, and felt a cool pressure on my shoulder for every minute of those hours. As the doctor walked into the room, the cool pressure left my shoulder and at that moment Billy opened his eyes and started to giggle. Although he was squeezing my fingers, he was looking straight ahead at something that was invisible to the doctor and myself.

For the next two weeks in the hospital, the nurses commented on the floral scent in the room, although there were no flowers!

After Billy's release from the hospital, we experienced the floral scent and cool presence for one more week. My four-and-one-half-year-old daughter, Jamie, complained that her little friend moved away. Whoever our house guest was, we all missed him/her.—*Arlington, TX*

PRAYERS HELP

By Bernie Krieg

When my friend Betty Wieland's father became ill, our Edgar Cayce A.R.E. study group offered prayers for his recovery at our weekly meetings in Dallas, Texas. Sometimes I accompanied Betty to the hospital when she went to visit her dad. After a number of tests it was determined that he had cancer.

Mr. Miller accepted the news bravely. He was always cheerful when we were there, and I had begun to really hope and expect the best for him.

However, as we walked into his room one night, I was shocked to see a sudden decline. He asked us to help him to the bathroom. He was in terrible pain, and it was a struggle to get him back to bed.

Then a nurse appeared and scolded us for our action. "He cannot be taken out of bed. He must use the bedpan from now on. Just ring, Mr. Miller, and we'll help you." The look on his face was one of a person stripped of all human dignity.

A night or two later I had a brief, lucid dream. Like an unwanted commercial, it broke in on another dream I was having. I "heard" a deep, resonant voice intone, "Mr. William Miller. Mr. William Miller."

I seemed to be looking up into the heavens. A door frame—white against the blue sky—loomed dramatically. Then Mr. Miller appeared, looking younger, more vital. A golden light emanated from and around him. He was dressed in a dark suit, white shirt and blue tie. He smiled and walked through.

Just before our next meeting Betty called to say that she could not attend but would appreciate our remembering her father during our prayers. I assured her that we would. It seemed to me that it was an unusually charged prayer and meditation session. At 9:30 we offered up those names that had requested a healing.

About ten to ten the phone rang and I heard Betty's voice. Hints of recent tears still lingered, although her voice was strong and joyful as she said, "Bernie, my dad just passed away. It was so easy for him, so

Bernie Krieg

peaceful. He had such a beautiful expression on his face. Somehow I just know that you all prayed him through to the other side."

I acknowledged the time and decided to share my dream with her at this time also.

When I saw Mr. Miller in his casket, he was wearing his dark suit, white shirt, blue tie and a beautiful, peaceful smile—just like in the dream.—*Terrell, TX*

BRIEF JOURNEY INTO BEAUTY

By Virgin Ion Scheitler

While having a stroke in June of 1988 I was given up for dead in Southern Maryland Hospital Center in Clinton, Maryland. I witnessed the beauty and characteristics of life beyond that so many others claim to have seen.

I too saw the bright light and beyond it was a valley of sea-green grass and flowers of such beauty and a smell so enchanting that it brought tears. There was a seemingly endless floor of clouds and a sky so blue, a color of blue like none I'd ever seen.

Beyond the valley was a sea of angels, some with faces I know, such as family and friends. I could hear the doctors and nurses working frantically over me and I kept saying to them, leave me here, leave me here. I don't want to return to that world of such torment and Godlessness where the innocent suffer at the hands of the guilty.

I did come back, though in another room in intensive care, and I could still see the light, thus dispelling the possibility that it was the operating room light.

The smell and sight of that journey proves to me that there is a life in heaven for the born-again believer.

It was so beautiful and is embossed in my mind forever, even though I saw no pearly gates nor streets of gold.

Though this must have been a dream, to me it was real and proves there is a heaven to gain and hell to shun—*Accokeek, MD*

ESP OR COINCIDENCE?

By John Liggero

I volunteered for the U.S. Army on February 12, 1942. I was 20 at the time and not required to register for the draft, but the Japanese attack at Pearl Harbor in December of 1941 catapulted me into action.

I deemed it my privilege and responsibility to get into the fray, but my parents, especially my mother, could not agree with my decision. We wrangled over this issue, but this was not a novel occurrence.

Approximately eight months after my enlistment, I began to earn my pay, when our outfit embarked from Norfolk, Virginia.

Our officers told us that we were simply going on another dry run. Since we had been exposed to many such episodes during the prior six months, some of us accepted this announcement as a plausible explanation. However, it soon became obvious that this trip was different.

The transport on which I was sailing was filled with green, anxious G.I.s from the Ninth Infantry Division together with an impressive collection of war material, from the ever-present K-Rations to General Sherman tanks. Space was difficult to find.

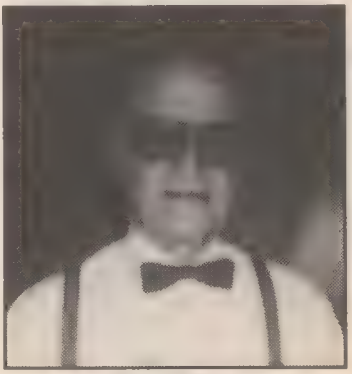
Our thoughts were abruptly reinforced as the loudspeakers spouted out that we had the honor of being the first American soldiers to fight in the European Theater of Operation. The date was November 7, 1942. The place was in the North Atlantic off the coast of North Africa.

I was sailing on a ship that was part of a huge American invasion fleet of over 800 vessels carrying approximately 107,000 soldiers under the command of General Dwight D. Eisenhower. This massive array of men, ships and equipment went under the title of Operation Torch.

It was uncomfortably clear to me that after the day of invasion (November 8, 1942), I would find myself on the shores of North Africa either alive or dead.

This thought prompted me to recall my past relationship with my mother. I was almost overwhelmed with remorse for the many times I abused her in my adolescent naiveté. I was trying to somehow reach her with a message, since this could be the last opportunity I would have.

I mentally conveyed the message to my mother that I was part of the American contingent that was slated to invade the North African shores.



John Liggero

Some two weeks after the invasion, I received a V-mail letter from my niece stating that immediately prior to the North African landing, my mother felt my presence and heard me announce that I was about to engage in battle.

She somehow received my message and knew in advance of the American invasion of North

Africa before it became common knowledge to an anxious, waiting world.—*Oyster Bay, NY*

THE BEST FROM OUR PAST

For over 40 years FATE has been sharing sworn statements of people attesting to a true mystical experience. Each month we will be presenting one of our favorite stories from a past issue. The following article originally appeared in January 1952. It is called...

SOLDIER'S RETURN

By W.C. Trowbridge

During the War Between the States a soldier named Titus fell sick and was sent to the hospital. Here he apparently died and his body was laid out with a sheet over it, pending removal.

The nurse, on her rounds, got to wondering if he really were dead and on impulse pulled back the sheet. Still not satisfied, she called the doctor. They chafed the body and with other means brought back feeble signs of life.

When the patient was sufficiently recovered, he told the nurse and doctor that he had something to tell them. He said: "When you laid me out and pulled the sheet over me I saw everything you did and heard everything you said. I was above my body looking down, and afterwards I wandered around the encampment and saw what the people were doing. I even heard what they said. I had no feeling of alarm and everything seemed to be perfectly natural."

Titus stated that when he regained consciousness in the hospital he underwent severe body pains, though he remembered nothing of rejoining his body.

The doctor sent for certain soldiers Titus named, and Titus astonished them by describing what each one was doing on that particular night. He repeated what he had heard them say. He told who had been together and who had been alone. He had seen and heard these things at the exact time his body lay covered with a sheet in the hospital.

This story was told to me by Doctor Anderson in his office in the I.O.O.F. building, San Francisco, in 1890.

Dr. Anderson was one of the founders of the original lodge of Theosophists, San Francisco. Titus was also a member and was then practicing law at this same date and place.

One wonders what would have happened if no efforts had been made to revive Titus.

During my 91 years on earth I have read much, searched and pondered. I conclude that it may be best for us not to know those things which are hidden from us.—*San Francisco, CA*

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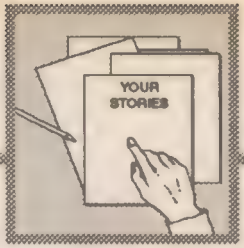
MY PROOF OF SURVIVAL



By the Readers

HUMOR SURVIVES

By Priscilla LaRue Lenox

To me, proof of survival is in the belief that the sense of humor is not lost just because death temporarily interrupts a relationship.

My husband, Paul Lenox, died unexpectedly in August 1982 from a heart attack. This put an end to a Christmas tradition we had followed all our married years, which was the making of French wine cakes called *galletes*.

It takes a great deal of effort to makes galletes, because they are made one at a time. After mixing a heavy dough, it is necessary to roll them into a cigar shape, then cook them one at a time, both sides, over the gas burners on the stove. The iron is very heavy and is perhaps 200 years old. They are extra delicious and have a delicate flavor, so are worth all the time and effort to make them.

This job, which Paul and I once shared, was now my sole responsibility. I went through the chore. I even had them rolled into their stogie shape when I discovered that I had neglected to include a vital ingredient, vanilla, in the recipe. Needless to say I was totally disgusted with myself.

I stood at the sink board, just glaring at the *galletes*. My mixer

Priscilla LaRue Lenox

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was across the room, up on its heel, having done its job. Suddenly the mixer started working of its own accord. I knew instantly that Paul was laughing at me, for our relationship had always possessed large quantities of laughter and humor. I turned toward the mixer and grumbled, "Paul, if you knew I left out the vanilla, why the heck didn't you let me know sooner?"

The mixer was silent throughout the next several months. The next gallette-making time, it started whirling again with no human hands involved! (I had put the vanilla in, too.)

In these latter years, no more unexplained happenings have occurred, so I guess Paul has found new chores in his new abode.—*Columbus, OH*

BACK FROM THE DEAD

By Jill M. Phillips

When my mother, Leona Phillips, died in April 1984 in Covina, California, I was completely lost. We had been constant companions and friends, and our careers as writers had even allowed us to collaborate on a number of published books. We had shared everything. Then suddenly she was gone.

In the weeks following her death I tried to draw upon the strengths she had taught me, but nothing helped. Even my deep-rooted religious beliefs seemed hollow. I was alone.

On the evening of May 7th, I took a long walk through our neighborhood. I was feeling lonelier and more unhappy than I had ever felt in my life. Dismally, my thoughts turned to suicide. There seemed to be nothing worth living for now.

As I continued to walk I suddenly realized that a man was following me. I was mildly frightened because by this time I was quite far from my home and it had gotten late. I walked faster, trying to put some distance between me and the man, but I

Jill M. Phillips

couldn't lose him.

I turned around to get a better look. I recognized him, and that fact frightened me all the more. It was a neighbor man who had committed suicide about eight months earlier. His features were

clearly evident beneath the streetlight. There was no mistaking who he was. He regarded me with a look of pitiful sorrow and woe.

Terrified, I ran to a nearby house and began banging on their door. There was no one home. I turned toward the street and saw that the man was gone.

As I continued on my way home I suddenly saw the same man walking toward me from the opposite block. This was incredible, because there was no access to it unless he had walked around the block, which could not have been accomplished in such a short time. I crossed to the opposite side of the street and ran all the way home, taking an alternate route. When I was only a few houses away I looked back. The man was no longer there.

I still ponder the meaning of this seemingly unexplained event. Was the spectre of a suicide a special warning to me against killing myself? I believe that it was, and it saved me from a similar fate. Because of it, I will never contemplate suicide again. —*Covina, CA*

APPARITIONS OF THE DEAD

By Carol L. Dow

Do ghosts exist, or are they simply products of overactive imaginations? If they are real, how can you tell when you have seen one? I, for one, believe they exist, and for a very good reason. I have seen one.

Once when I was in college after a late night at the books, I sat down at the kitchen table to roll my hair in curlers. Perhaps because of the lateness of the hour and my fatigue, I sat gazing in the mirror, unwilling to begin my task.

Soon objects in my peripheral vision field blurred, and my face grew hazy and opaque in the mirror. I tried to concentrate, but noticed that my reflection was starting to undergo a further transformation.

Suddenly I was aware of a striking resemblance between the face in the mirror and my grandmother's—a similarity I had never noticed before. In fact, it was my grandmother looking

Carol L. Dow

back at me! I shook my head, and the illusion vanished.

The next day, my parents called to tell me that my grandmother had passed away during the night. I cannot say that my experience with the mirror took place exactly at the moment of her death, but it was within a few hours.

I believe that my grandmother telepathically transmitted an image of herself to me in the mirror at a time when I was feeling dreamy and suggestible. Perhaps this was her way of saying goodbye.—*Boulder, CO*

HIS MOTHER'S PRESENCE

By Herbertine Morghen Lammers

My father, Herbert Lammers, was a native of the Netherlands. He and my mother immigrated to Sydney, Australia, in 1912. There Mr. Lammers founded an import business. He was an asthmatic and could best breathe and work in a hot, humid climate.

Unfortunately, my mother, Marie Lammers, developed lung tuberculosis. In order to recuperate, she needed dry, high mountain air and a lot of rest.

Therefore, after World War I was over, Mother and I returned to Europe. Father stayed with the business in Australia.

Five years later Father came to Europe for business and to take Mother and me back to Sydney since Mother's health had greatly improved. Father, however, was a very sick man. His heart was in bad condition.

He still had a heavy business schedule to get through, after which we would return to Sydney together.

When Father came for us three months later, he was completely exhausted, a dying man.

We spent three unforgettable days together during which he repeatedly referred to his mother, who had died at the age of 85, six months earlier. They had been very close.

Father claimed he had been seeing her for weeks, first as a little figure, together with many others. All the while she had steadily become taller and was now life-size, looking young and happy, and beckoning to him to come.

Mother and I did not see or feel her presence.

Fantasies of a dying man? Absolutely not, since during those last days he was conducting business correspondence and answering telephones in his usual lucid and intelligent manner.

Twenty-four hours after telling us about his mother's presence, Father died in a most painless, peaceful way. He was 44 years old.

For many years, I felt my father's presence and guidance in

many situations that otherwise might have turned out wrong. He became my guardian angel, if there is such a thing.—*Minden, NV*

ALWAYS CONNECTED

By Marcy Harding

After several years of battling a rare form of skin cancer, my father died in November 1984.

While he was ill, most of my relatives withdrew verbal intimacy from my father. They would visit him, but just sit there or speak in a disassociated way, often in fragments of surface conversations. No one dared talk about his impending decision to die with dignity.

As a former therapist, I was familiar and comfortable with the terminally ill.

When I visited him, I would sit on his bed, kiss him, or hold his hand. I knew these moments were all I had left, and I wanted them to be meaningful. Those last days were exceptional moments of seeing my father with all his manly barriers set aside.

He died one morning in November when no one was there to say farewell. I was both relieved and numb.

That afternoon after a family brunch, I went home mentally exhausted. I took a short nap, but remained in more a state of reverie.

During this relaxed state, my father appeared in my mind and gave me a message.

He was dressed in his favorite

Marcy Harding

khakis, looking very healthy and relaxed. He said he was sorry he had gone so fast, but he was at peace. He also said he loved me and not to worry.

I opened my eyes and was feeling tingly through my body. I had never read or met anyone who had had this lucid experience. Then I read one of Shirley MacLaine's books and she mentioned the same experience when an old lover died in an automobile accident. She too said she had never known anyone else who had had that type of experience.

It is a tough thing to put into

words, but I knew her perplexity.

I feel my dad came to me when I was in a relaxed state of mind because I was so receptive to his feelings.—*Whiting, IN*

THE BEST FROM OUR PAST

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DID MOTTLE RETURN?

By Irma Oldham

We had a cat we called Mottle because of her variegated colors. We all had a deep affection for her and she had the run of the house.

In May 1956, Mottle was about to have a litter of kittens. About a week before the kittens were due she was chased by a neighbor's dog and dropped dead. We buried her, and of course we all missed her.

We had one of Mottle's kittens from a previous litter, which had grown into a large cat. We also had a 10-year-old cat with beautiful, long orange hair, and a small, male kitten my daughter found along the road. It apparently was homeless and my daughter coaxed us to keep it. Their names were Timmy, Joe and Hercules. It seemed that we attracted every stray cat in the neighborhood.

We found it necessary to keep a chemically treated dirt box in a far corner of the back porch. Our cats used this box, as did Mottle while she was alive.

A little less than a month after Mottle's death, a stray kitten came crying to our door. It had Mottle's coloring and its features exactly resembled hers. Mottle had been a little more pug-nosed than the average cat and had had a heavier type of fur, somewhat like that of a mole. The stray kitten had the same type of fur.

After trying unsuccessfully to locate the kitten's owner among our neighbors, we brought it into the house. Without hesitation or fear it went directly to the food and ate a good meal. I kept watch over the kitten, anticipating that I would have to housebreak it.

To my amazement the kitten, after it had eaten, went directly to the dirt box as though it had lived with us all its life. Then it went into the front room and took up a position on the back of the couch where Mottle had spent most of each day. We gave the kitten Mottle's name as it best suited her and she answered to it from the very first. We were all certain that our beloved Mottle had returned to us.—*Campbell, CA*

THE FATE TELEPATHIC DREAM EXPERIMENT

Here is *your* chance to participate in an international experiment!

By Linda Lane Magallón

This month you are invited to participate in the FATE Telepathic Dream Experiment. Telepathic dreams are dreams that involve the mind-to-mind transfer of information derived from something other than our five senses. In common usage, dream telepathy refers to the ability to pick up knowledge about either living individuals or an objective target. The target for this experiment will be a painting or photo.

DREAM LAB EXPERIMENTATION

Cases of spontaneous telepathic dreaming has been recorded down through history, but *intended* dream telepathy experimentation is a comparatively recent development. During the 1960's, a series of dream telepathy experiments were held at the dream laboratory of the Maimonides Medical Center in Brooklyn, New York. Several people were involved in that work: Montague Ullman, Stanley Krippner, Calvin Hall, to name a few.

Subjects were brought into the lab and hooked up to devices such as the electroencephalograph, which measures brain waves. Other electrodes were attached close to the eyes to measure the REMs or rapid eye movement indicating the dream state, and some to the chin to measure muscle tension. Together, these devices would serve as indicators of different sleep states.

The subject's indicators were

watched on a screen during the night by a scientist who was called the monitor. When screen data indicated that a sleep cycle was beginning, the monitor would signal another person, in an entirely different room. This person, called the agent, would start trying to "send" the target information.

Well-known art prints were used as the targets for these experiments. The rationale was that such artwork would probably contain universal emotional appeal. Each print was chosen using random selection procedures, sealed in a manila envelope, and given to the agent, who would not open the envelope until it was time for the experiment. Then the agent would pull out the art print and do whatever he wished to try and send the information telepathically to the dreamer.

When the equipment indicated the end of a dream period, the monitor would awaken the dreamer. The dreamer would then write down his or her dream, go back to sleep and the whole cycle would begin again.

In the morning, the dreamer would be given eight art prints, including the target picture, and asked to rank the prints one through eight as to how close he or she thought they were to the information dreamt during the night.

If the target picture was rated one through four, it was considered a "hit." If five through eight, it was a "miss." All the information, including pictures and dream reports, were also sent to an independent judge or judges who went through a similar procedure. From the results thus attained, nine out of the 13 major studies yielded "statistically significant" results.*

SETTING UP YOUR OWN DREAM TELEPATHY EXPERIMENTS

We needn't go to a dream laboratory to participate in a dream telepathy experiment. Ever since that time, at conferences and workshops, through periodicals and among individual dreamers, people have enjoyed dreaming to an

* In 1988, Alan Vaughan and Dr. Jessica Utts of UCD did a comparative analysis of the Maimonides data yielding the results that the telepathy-clairvoyance sessions had produced 217 hits in 361 trials, or 60 per cent accuracy. One specific group of experiments with dreamer Robert Van de Castle featured a target pool of 64 images. An outside judge determined that he had made five "direct hits" in eight trials. The odds against chance on this series are on the order of one thousand to one. A "direct hit" meant that Van de Castle's had chosen the actual target picture as his first choice out of the eight as reflective of his dreams.

objective target and I've enjoyed facilitating these kinds of projects. In this way telepathic dreaming becomes both a game and an opportunity to begin practicing even more comprehensive group dreaming skills. It's one of the easiest steps that move us from viewing the dream as a private world to realizing our inherent interconnectability in the dream state. Most important, we don't have to wait for spontaneous synchronicity—we can set up the circumstances ourselves.

Only three items are needed for a telepathic dream experiment: a target picture, a "sender" to concentrate on the target picture and, of course, a dreamer. For this experiment, I'll both select the target picture and act as the sender, but here's some hints in case you'd like to try telepathic dreaming on your own, with family or friends.

SELECTING A TARGET PICTURE

1. *Pick a target picture that tells a story.* Emotion is often the bonding connective to the target picture, so whereas a still snapshot of a bouquet of flowers may be lovely, the lack of action may not translate too well—that is, unless you know a particular dreamer is fascinated by flower arrangements!

2. *Keep the target simple, but not stark.* Too much in the picture gives dreamers more to grasp, but may also confuse the issue. Too little may be boring. The trick is to find the right combination. At various times I try both color as well as black and white targets.

Linda Lane Magallón

3. *Choose a single target.* One night I chose a target picture, rejected, it, then chose another. A responding dream incorporated *both* targets. To keep the choice clear in my mind I now select the target in advance of the sending date. If I'm involved in "double blind" experimentation, someone else will choose several targets for me and place them in numbered manila envelopes. I will select one by the roll of the dice.

4. *Be aware that the target includes everything on the sheet.* One fascinating aspect of targeteering that opens up some intriguing speculation on the nature of telepathy is that the dream can pick up information on the entire sheet of paper, though the sender is not concentrating on or even aware of it. For the dreaming mind, the target consists not just of a single photo on a newspaper, but also the remainder of the page and what is on the *back* of the sheet. A clear, one-sided image is the least confusing choice for a target.

PROJECTING THE TARGET INFORMATION

The sender can try anything to concentrate on and deliver the information to the dreamer: act out the picture, have a mental dialogue with one or more dream characters, or repaint the picture. These two techniques I have found the most helpful:

1. *Free-associative writing.* Simply put pen to paper and begin to write whatever thoughts come to mind as you gaze at the target picture. What are your associations to the day? What emotions come up?

This kind of writing serves five purposes for me:

A) I let loose the cares of the day and start to concentrate on my night task;

B) I switch gears from linear language and begin to speak the vernacular of dream symbology;

C) The story that the picture conveys becomes more evident and vivid to me;

D) I become more aware of the many components of the picture: not just surface content but subtleties like the feeling tones, the juxtaposition of shapes, the most emotionally packed element, the strongest color, the movement of my eyes as they survey the picture;

E) My written record can serve as a basis of comparison for the upcoming dream report.

2. *Memorizing the picture.* Look at the entire picture. Then close your eyes and notice the afterimage of the picture as it appears on your retina. Fill in any blanks from memory. Then open your eyes and try again.

Do the same for individual sections of the picture, especially those that are the most blurry and indistinct. Finally, bring all the elements together and view the picture as a whole.

I don't spend much time on this process—just a couple of minutes—because I know my own boredom with the picture can set up psychological blocks. If something creative occurs spontaneously, I go with that idea, knowing that in this kind of experimentation, intuition is the best guide.

TIPS FOR THE DREAMER

For this experiment, you can

be the dreamer. Here's what you can do.

1. *Give yourself a break time between day and sleep.* Create an atmosphere that will most encourage dreaming. Provide a peaceful place to sleep. Choose a time when you are not fatigued, in which you have not indulged in stimulants or heavy food. Have your notebook, pen and light available for recording the dream or use a tape recorder. Retire at a reasonable time.

2. *Focus on the target.* Imagine yourself looking over my shoulder as I gaze at the picture just before sleep time. You can develop and repeat to yourself a single-line affirmation, such as "Tonight I will dream about the target picture."

3. *Sleep and dream.* Trust your "dream maker" to respond to your request. If you don't get a dream the first night, try again.

4. *Record your dreams.* Typewritten reports are preferred, but dreams written with legible black ink are acceptable (pencil and light pen are difficult to read.) Photocopies are fine.

It's useful to note from which level of consciousness your impressions came when you write down your dreams. Was it from *hypnogogia* (that period of flickering imagery just before you fall asleep or as you awaken)? Was it a voice as you awoke? A lucid or non-lucid dream? Was it a false awakening or out-of-body experience? Was there a special feeling tone or hue to the dream? Answering these questions will give you clues as to your favorite mode of operation as a telepathic dreamer.

Because the target will be a still photograph or picture you may also wish to *draw* your dream impression on your record sheet.

5. *Date your dreams.* You may also indicate the approximate time of the dream, if you wish.

6. *Print your name on the top of the dream sheet.* Unless you request confidentiality, I might use your full name in my report.

7. *Mail your dreams to me by the date listed below.*

WHEN THE EXPERIMENT WILL TAKE PLACE

I will be "sending" on two dates: **Saturday night, June 13, 1992, and Wednesday night, June 17, 1992.**

Just before dropping off to sleep I'll look at a picture or photo. As you fall asleep, you can aim to dream about that unknown picture. Record your dreams when you awaken and send the dream report to me. Your dreams will then be compared to the target picture, along with the dreams of the other participants in the FATE Telepathic Dream Experiment.

AN EXAMPLE

Suppose you had the following dream:

I have on a parachute harness that is connected to a balloon by heavy piano wire. Away I go into the sky. Incredibly weird! The balloon is so far above me it is almost out of sight. I am hanging in the sky seemingly without any support. Very lonely. Surface details are lost, to be replaced with others like rivers, lakes, and snowy mountains. Strange feelings of dissociation from the surface. Confidence, but still lost in the sky.

Which would you select as the pictured target: 1) a family gathered round a Thanksgiving table; 2) horses thundering down a mountainside; or 3) a skydiver suspended over white clouds and quilted farmlands? In one past experiment, 66-year-old retiree John Echo was the dreamer and zeroed in on the skydiver quite well.

Dreams are loose in space and time. That's why John could target the picture even though he lives more than 700 miles away from me. It's also why his correlating dream came two days after the target date, but on a night he chose as best for him to remember his dreams. Select the most favorable night for you. Suggest to yourself before you go to sleep—*this is the night!* Be ready to catch the dream as it appears.

The results of the FATE Telepathic Dream Experiment will appear in a forthcoming issue of FATE along with a print of the target picture.

Send your dreams to:
The FATE
Telepathic Dream Experiment
Linda L. Magallón
1083 Harvest Meadow Court
San Jose, CA 95136
Dreams must be postmarked by June 30, 1992.

∞

THE CURSE OF NO. 571

By Tom R. Kovach

On May 28, 1892, the Fargo *Argus* used the word "hoodoo" to describe a Northern Pacific locomotive.

"Northern Pacific Locomotive No. 571 is looked upon by all conductors, engineers and brakemen on the road as the rankest kind of a hoodoo."

Old 571 had been involved in three wrecks, one of which killed an engineer and a fireman. In another wreck the locomotive was "buried into the Green River, and so, throughout her life, she seems to be possessed of the spirit of the evil one."

"Strange stories are told of a goblin perching itself on the pilot of 571, [and] of the hose spurting blood when an attempt is made to draw water from the tank to wet down the coal..."

Said one employee, "You may call it superstition, but there isn't a railroad man on this division but what fears 571, and they all rest easier when she finds her way to the junk shop."

∞

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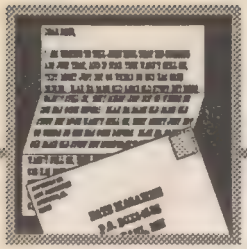


REPORT FROM THE READERS

By the Readers

LETTER OF THE MONTH

Each month, FATE editors choose an especially noteworthy letter to share with our readers. The writer of the letter receives $10.00 for his/her fine efforts.

Regarding James R. Deth's *Letter of the Month* (FATE, November 1992, *Report From the Readers*) wherein he criticizes the accuracy of Zola E. Meacham's *True Mystic Experience* in an earlier issue: I can just picture him dashing off to the *World Almanac and Year Book* to check her statements, and the look of triumph on his face when he couldn't find anything.

I'd like to extend to that lady my sympathy and let her know that I appreciate and enjoy reading those experiences. She spent a lot of time and went to a lot of trouble to mail that in because she thought she'd be sharing her experience with people like me who value it. I, for one, do.

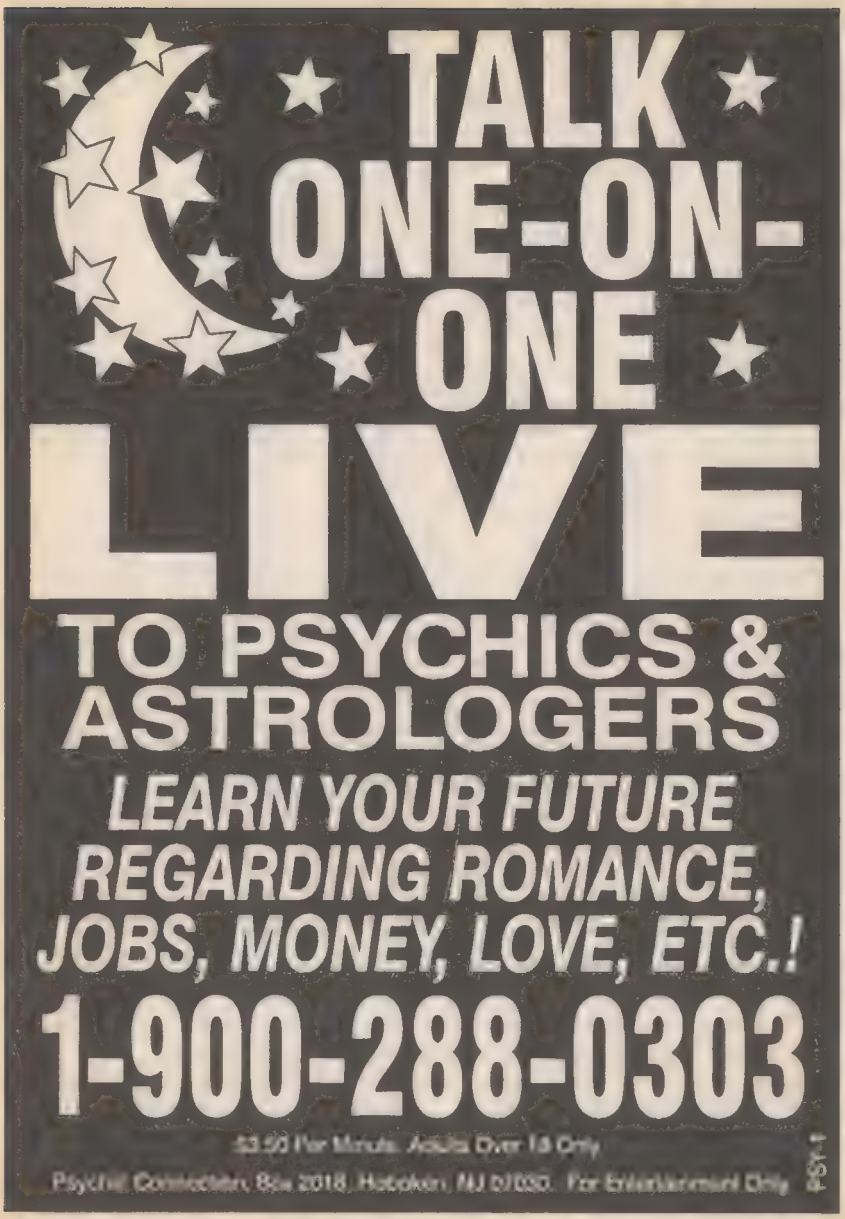
I believe there was a railroad wreck there in 1938. She didn't count the bodies herself. If someone told her there were 135 killed I can understand her taking that as fact.

But Ms. Meacham wasn't writing about the train wreck. She was telling you about "The Dream That Saved Our Lives." Their lives were saved, even if the casualty figure was 35 instead of 135. In fact, even if it was only one person who died, or if nobody died, it didn't change the dream or the result of it.

Personally, I wouldn't send you a true mystic experience of mine, even for $100. There are too many fanatics out there with the *World Almanac* under their arms and a dictionary to make sure I didn't misspell any words.

Now, thanks to Mr. Deth, anyone with a true mystic experience they might have considered mailing in will wonder if it's worth having their integrity questioned. —*Budd Vanzant, St. Petersburg, FL*

These columns of FATE are set aside each month for your comments. Send your neatly typed opinion of articles, columns, and reports of unusual occurrences to *Report From the Readers*, FATE Magazine, P.O. Box 64383, St. Paul MN 55164-0383.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Editor's note: Mr. Vanzant's main point, that the experience in question was really about the dream and its result, not the total number of people who died in the crash, is well taken. However, one of the reasons that FATE has survived for over 40 years is because our articles are true and not fabricated. While the point of the story was the dream and its result, the environment wherein the story took place, the train and the crash, needs to have its reality, too. Our research shows us that the crash happened and people died. The only problem was the number of people who died and the relationship of that number to other, similar disasters. It was a minor point, actually, but it showed us where there were problems with our system. Now that has been resolved.

Unlike many other magazines, FATE shows our readers that there is more to our universe than what the materialists imply. In this way, FATE gives us all hope for a better future. A big part of this is in our True Mystic Experiences. *We encourage anyone who has had such an experience to write it down, to the best of their recollection, and mail it to us. We will do the rest.*

FATE will continue to publish only true reports of the strange and unknown—you have our word on that!

CONSUMER ALERT

At the beginning of each issue of FATE we run the following notice: "Claims made in advertising are the sole responsibility of the advertiser. FATE magazine and Llewellyn Worldwide, Ltd., do not necessarily endorse or guarantee advertiser claims." This statement is included because the volume of advertisers we have prevents us from checking into each one.

It is our experience that most of our advertisers offer high-quality products and/or services. We encourage you to patronize them and let them know that you saw their ad in FATE.

In any business, problems do occur. When we receive a customer complaint the problem is most frequently a miscommunication between the advertiser and the consumer. Such problems are usually cleared up quickly.

Unfortunately, there are, sometimes, some people who are not being completely open with what they do. This gives a bad reputation to all of our advertisers, something that they do not deserve.

That is why when we receive several complaints against an advertiser, and those complaints are not dealt with appropriately, we cease publication of the advertisement and announce it in these pages.

FATE has received numerous complaints concerning two ad-

continued on page 112

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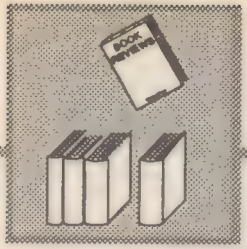

BOOK REVIEWS

PARAPSYCHOLOGY
The Controversial Science
By Richard S. Broughton, Ph.D.
Ballantine Books, New York
Hardcover, 1991, 408 pgs., $22.50

Here is a cornucopia of food for thought. It ranges from the nature of psi, through a brief history of parapsychology, to the newest developments, which are so complex they are difficult to swallow.

The author is the director of research at the Institute of Parapsychology and seems worthy to wear the mantle of the famous Dr. J. B. Rhine. Dr. Rhine created the Parapsychology Laboratory at Duke University. It evolved into the institute Dr. Broughton now heads some six decades later.

Rhine complained privately that he was forced to waste his valuable time trying to convince the public that such a thing as parapsychology existed. Broughton works at a time when three-fourths of Americans believe they have had parapsychological experiences. He works at a time when new technology can be applied to the old records kept by Rhine and others. This method —known as *meta-analysis* and developed by psychologist Gene Glass of the University of Colorado —yields more positive results than Rhine realized he had found with the methods available to him.

The tug-of-war that exists between parapsychology and other sciences exists in part because about a century ago William James separated psychology from philosophy in his writing. He further separated religion and parapsychology from psychology. Broughton describes parapsychology as a science, though many of his peers treat it as a superstition, and some of it might better be treated as an art.

The final section deals with where parapsychology stands today, and where it is going. The scientific terminology is so technical it may frighten away the new reader. And this strange new world of modern science may make many an older reader feel like Rip Van Winkle when he returned from the past.

Working as a scientist, Broughton brings parapsychology back toward the scientific fold, where Rhine worked to place it. Science, technology and business groups in nations of the former Communist-bloc countries are interested in the new psi research in the United States, as are China, Japan and India.

Even while Rhine's famous experiments in card reading continue to prove the power of the mind, there is also a movement to train individuals to use psi to advance themselves personally or in business relations. It is also possible that psi as psychokinesis plays a part in the good luck that blesses some people.—*Pauline Stacy*

OTHER BOOKS OF INTEREST

COMING BACK
A Psychiatrist Explores Past-Life Journeys
By Raymond A. Moody, Jr., M.D.
Bantam Books, New York
Hardcover, 1991, 217 pgs., $18.95

Many of FATE's readers will remember Raymond Moody's *Life After Life* (1975) which brought near-death experiences into scientific scrutiny. In *Coming Back*, Moody examines certain phenomena that many of us automatically think pertain to reincarnation—to having lived before in another body with different personality and status in life.

Moody's approach to these phenomena is different from the usual way reincarnation is discussed. His emphasis focuses on how people, in introspective ways, can journey back into what appear to have been other lives. He focuses not on the conviction that we have lived before, but on the psychological fact that unknown processes go on within us that permit us in this life to make trips back to "earlier" lives.

He circles undecidedly around the problem of whether we have lived before, but establishes that we can make "journeys" into other lives while in a deep or light hypnotic state. He has done so himself—which, although he was a disbeliever in reincarnation, convinced him of the validity of the past-seeing experience.

He establishes that whether or not we have lived before, the past life-seeing experience yields many healing benefits. For example, the "journey" often can locate causes in "other lives" that disable psychological and physical functions in the present life, after which the disabling function is "cured."

A large part of *Coming Back* is devoted to showing readers how they can contact the past via self-

exploring expeditions by using various kinds of light self-hypnosis procedures. Not the least of these is by focusing on a crystal ball as an aid to self-projecting techniques. Scrying (as crystal gazing was once called) does bring Moody to the controversial cutting-edge of psychology, but the evidence he offers on behalf of scrying is substantial.

This book belongs to the new quantum psychology, which will flower in the next century. It is a valuable contribution to help rediscover that special, little-understood functions of our minds can transcend time.—*Ingo Swann*

MASTERY
The Keys to Long-term Success and Fulfillment
By George Leonard
Dutton Books, NY
Hardcover, 1991, 176 pgs., $14.95

Life doesn't come to us with an instructional manual telling us exactly what to do in such-and-such circumstances, warning us of possible malfunction, describing the terms of the warranty. Humans have made many attempts at writing a manual that can help us through it all—our fears and depressions—and help us sustain the fleeting moments of joy. The Christian's Holy Bible, the Moslem's Koran, the I Ching, the Gitas, plus the thousands of psychological self-help and inspirational books written in this century alone are all attempts at creating just such a manual. Some succeed better than others; all fail to satisfy us completely.

George Leonard's *Mastery* is another attempt, which nearly succeeds.

The book began as a magazine article in *Esquire* and became the most requested reprint in their history. It took Leonard several years to get time to expand the article into a book. The wait was worth the results.

The concept of mastery is so abstract it refuses definition. It is, says Leonard, an experience, not an end state. You know when you are in mastery whether it is over mountain climbing or parenting.

There are pseudo-states of mastery—levels of competence achieved by would-be masters: the Hacker, the Obsessive, the Dabbler—which lead only to frustration or passive acceptance of the world as it is. America is filled with these pseudo-masters, says Leonard. We are a culture that fights mastery—preferring the next new high, the next toy or event that will stimulate us more than the previous one—that will take us away from our loneliness and meaninglessness.

True mastery has a quite different character. It is, first of all, a lifelong battle against the resistances of the self, not submission

to them. Second, it requires the acknowledgement of individual incompleteness—in other words, requires submission to a teacher or series of teachers. Third, it requires vigilance and discipline.

In *Mastery*, Leonard lays out the challenges one faces, explains "Five Keys" to attaining mastery—the tools you need to deal with the opposing forces of change and homeostasis. It also teaches you how to prepare physically whether you are attempting to master golf or accounting, and the dangers you'll face along the way.

Leonard's goal has always been to lead the best out of our selves and help us understand and nurture the creative aspects of our lives. While a good teacher, he is not the most inspiring writer. He is almost too objective, too matter-of-fact to be inspirational.

But that's a minor flaw and one of personal taste. *Mastery* is full of substance—hard reality and age-old truths. It unquestionably can help any of us achieve our personal goals, no matter what they are.—*Dave Dix*

YOU CAN RELIEVE PAIN
How Guided Imagery Can Help You Reduce Pain or Eliminate It Altogether
By Ken Dachman & John Lyons
Harper & Row, New York
Hardcover, 1991, 161 pgs., $18.95

Despite the authors' backgrounds in clinical psychology at the medical school of Northwestern University, their language is unencumbered by obtuse terminology. Their arguments on behalf of creative imaging as the wellspring of health are lucid and convincing. This self-help book demonstrates how we can master physical pain and even mitigate or often cure its root causes by using our own inner resources.

Representative case histories of cancer and other disease and accident victims are cited in which patients using programmed imagery overcame their afflictions when standard remedial measures failed to produce results. A small boy, suffering with a persistent, untreatable brain tumor, was told how to envision a Star Wars-type spaceship blasting at the swelling with a laser cannon. The pain began to lessen almost immediately.

Not long after, his physicians were astounded to discover that the tumor had vanished. It never returned.

The key to such miraculous self-healing lies in the *autogenic prompt*. By envisioning the most appropriate, powerful image to counter the pain, the patient creates a force in the mind to which the body responds. This prompt is an imaginal command, a biophysical order addressed to our physical situation.

The relationship between mind and body is closer than we once believed, but Dachman and Lyons have pinpointed the location where both actually touch—the hypothalamus. This tiny region of the brain regulates most of our involuntary maintenance functions, such as heartbeat, breathing, circulation and blood pressure. Nerve fibers from other areas in the brain enter the hypothalamus, forming a physical network for the transmission of communications between the mind and body. The messages passed along this network control blood flow, oversee gastrointestinal activity, regulate body temperature and more. The hypothalamus is completely subject to our own perceptions and/or will power. Once we understand that our health depends in large measure on our domination of the hypothalamus, we begin to appreciate the book's imaging techniques.

We start with the pain itself, seeking images that our mind can recognize and apply. With it, we develop an autogenic prompt (such as the boy's laser cannon) to use on the pain, controlling or banishing it. This simple procedure is described by the authors and developed in examples and tables to simplify their self-help methodology. As they insist, it is the most powerful self-treatment because it is the most direct, the only process using a language that both mind and body understand.

Creative imaging may be the medicine of the future. Then the ghastly implements of surgery brought to bear against our ailing bodies will be replaced by our capacity for self-healing.—*Frank Joseph*

NEO-ASTROLOGY
A Copernican Revolution
By Michel Gauquelin
Arkana/Penguin, New York
Softcover, 1991, 194 pgs. $10.00

Michel Gauquelin's name is familiar to most mainstream astrologers, and to many, this Scorpio researcher's opinions are stellar gospel. Let's not be hasty about erecting a monument to his memory just yet (he died last year), and certainly, let's not assume there truly is a "Copernican Revolution" afoot in astrological circles (there isn't).

Like a fine musician, Michel Gauquelin is superior to most in his talent for research and at tooting his own horn, having nearly four decades of practice. I do have to warn you to separate the Gauquelin fluff and puff from the facts of history, for if you take Michel's *Neo-Astrology* too seriously, you may come away thinking that Greek astrologers were mental midgets and astrologers through the ages were stellar stumblebums. They weren't, but

for argument's sake, Michel does a fair job of deflating them. And, you may come away thinking that modern astrologers are a band of waifs mired in chaos. Please, Michel. It's not a perfect world!

In short, in *Neo-Astrology*, Michel continues to simplify and rename astrology as he has in *Cosmic Clocks* (1967), *The Cosmic Influences On Human Behavior* (1973), and *The Truth About Astrology* (1983), all three of which may rate as better books. Still, *Neo-Astrology* encapsulates the essence of Gauquelin astro-philosophy, and unlike his other texts, *Neo-Astrology* shows his inner self, the mind inside the man—not that I would suggest you emulate him.

Neo-Astrology is not an autobiography, a history of astrology, nor a scientific treatise, which makes it somewhat unique and readable. I found Michel's personal view about how he scientifically "proved" astrology through his discoveries of planetary effects on personality, which put the kibosh on astrology's modern critics, informative and interesting, but in other chapters, his selective use of famous persons' quotes left me wondering just how fast and loose Michel plays with the rules of the science game.

Nowadays, stargazing writers tout themselves as "new astrologers," and publishers encourage claims of newness or uniqueness in order to sell more books. More than most, Michel does have a new slant on astrology, but does he present something earth-shatteringly universal he'll truly be revered for by future astro-historians? He piqued our curiosity and started fires, and *Neo-Astrology: A Copernican Revolution* outlines it.

Still, the final chapters of this Gauquelin revolution go unwritten. Perhaps you'll be inspired to finish them.

At $10.00, it is a reasonable addition to one's astrological library, filling the Michel Gauquelin niche. The book is easy to wade through in one enjoyable sitting, and it does contain, as Michel often says, "a grain of gold." Many grains, in fact.—*Peter Weber*

OTHER BOOKS RECEIVED

THE GRAIL
From Celtic Myth
to Christian Symbol
By Roger Sherman Loomis
Princeton University Press,
Princeton, New Jersey
Softcover, 1991, 121 pgs., $12.95

THE ELEMENTS OF
THE DRUID TRADITION
By Philip Carr-Gomm
Element Books, 42 Broadway,
Rockport, MA 01966
Softcover, 1991, 131 pgs., $8.95

∞

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continued from page 104

vertisements. One was the large advertisement by Mr. Kreskin, the other was the classified advertisement by Mrs. Mascolino. We will no longer carry their advertisements.

If you have any problems with these advertisers, we encourage you to write out the problem and give it to the postmaster of your local post office. Also contact your local and state departments of consumer affairs.

We want you to be able to order from our advertisers with confidence. The only way to do this is by getting rid of those who give us all a bad name.

On a sad note, we have been informed that long-time FATE advertiser Mr. Omar Panchadasi is now deceased. Our condolences to his family and many friends.—*The staff of FATE magazine*

A CONVICTED KILLER

Editor's note: Many of you were as shocked as we upon learning of the untimely death of D. Scott Rogo. You also would have read in these pages how psychics provided information used by police to gain evidence that resulted in the arrest of a suspect.

Here is a letter we recently received from Mr. Rogo's mother:

This note is to inform you that John Anthony Battista was convicted after his second trial and sen-

tenced to a term of 15 years to life imprisonment on a charge of second-degree murder in the death of D. Scott Rogo. No information as to the second person involved has been forthcoming since Battista has never said who his accomplice was. He was sentenced on February 3, 1992.—*Winifred Rogo, Toluca Lake, CA*

BIOCIRCUITS

Thank you for the article on Biocircuits (*Secrets of the Human Biocircuit*, FATE, November 1991). I used a sort of Biocircuit in 1950. I haven't been able to find a copper screen since.

Please give us more articles to help educate us about higher-plane subjects.—*Lorena Gardenhire, Coos Bay, OR*

500TH ISSUE

Your 500th issue (November 1991) brought back many memories. Back in the late '40s or '50s I was attracted to FATE because it featured *true* tales of the unknown, *True Mystic Experiences* and gave plenty of room for *Reports From the Readers*. I also like Ray Palmer and his articles signed "RAP." They were sometimes controversial but always interesting. When Curtis Fuller later added his *I See By the Papers* my interest was clinched.

I had all the issues from the very first quarterly issue, but lost

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Closing is the 1st of the month *three* months preceding the month of publication. (e.g. September 1st for December issue.)

Copy: Type or print your ad *clearly* on a separate sheet of paper. FATE is not responsible for errors due to unclear information from you. Copy is subject to approval and editing. All advertisers must submit samples of literature, samples or descriptions of products, and information on qualifications to perform a service.

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MAIL TO: FATE Magazine,
P.O. Box 64383
St. Paul MN 55164-0383
Attn: Amethyst MacGregor

interest in saving them after a tragic, flooded basement.

I thought FATE improved through the years with the Fullers at the helm, and when Don Kraig took over I was expecting the worst. I was pleasantly surprised. The magazine improved and became more interesting. It had a different format and was more readable.

I'm sorry to find that Kraig is leaving as he will be missed. But FATE will go on. It fills a unique niche in the unknown.

After 40-plus years with FATE I thought I would reminisce a bit and wish FATE magazine the best. *—Lionel P. Miller, Port Angeles, WA*

SPECIAL ANNOUNCEMENT

The sum of $1,000 is being offered for the best piece of empirical research in parapsychology, not yet published, in the opinion of a panel of seven assessors (three American, three British, plus Dr. Imich, who is the sponsor). The deadline is November 30, 1992.

Entries, which must be postmarked prior to that date, should be sent to **SPR Competition, 49 Marloes Road, London, W8 6LA, England.**

As the prize is intended to encourage new talent, professional parapsychologists attached to es-

continued on page 124

CLASSIFIED ADVERTISING

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JESUS NEVER EXISTED! Scholarly booklet proves Flavius Josephus created fictional Jesus, Gospels. $5.00.– Abelard, Box 5652-M, Kent WA 98064 (SASE)

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ANCIENT TEACHINGS RETURN– Volume II of "Creations Law": Space Contact, Earth Prophecy, Crop Circles explained, OOB Techniques, Chromotherapy, Healing, Health. Write: P.O. Box 1242, VA Beach VA 23451, P.O. Box 161523, Austin TX 78746–Book $12.00, Tapes $9.95

ANGELS

GUARDIAN ANGELS–Discover amazing facts concerning their existence! Free details!–Mamre, 107 2nd Avenue, Murfreesboro TN 37130

ANGELS OF LIGHT/ America's fastest growing religion. S.A.S.E to P.O. Box 18462, Raleigh NC 27619

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ASTROLOGY

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continued from page 114

tablished laboratories are not eligible. Joint authorship is permitted (the authors would then have to be prepared to share the prize). Pilot studies trying out some original idea are acceptable. The panel reserves the right not to award the prize if no entry is considered of sufficient quality, but the winning entry will be published in the *Journal* of the Society for Psychical Research.—*Alexander Imich, New York, NY*

AND A BIT OF HUMOR

OK, who snitched to John Keel about the quantum time portal experiments being staged in this area? Now that I have your attention, on to a more serious note.

Mr. Keel's column in the January 1992 issue started me thinking about the "UFO Flap" of the mid-'70s as well as Mr. Keel's prediction about the upcoming "invasion of the monsters" to take place in the South. I assume Mr. Keel makes his prediction as UFO flaps seem to run in a 20-year cycle.

Mr. Keel may be off by a few years, at least for this area. How can I make such a bold statement? The local newspaper and a TV station have reported mysterious "booms" being heard by residents of Ware County and Waycross, Georgia. The paper checked with the local military-aid bases and

none had any supersonic overflights for the area. Only one of the many booms was caused by the space shuttle. If I remember, this phenomenon occurred before the last UFO flap.

Another possible explanation of the booms is a methane gas explosion at the county landfill. Being close to the Okefenokee Swamp, I wonder if the swamp gas theory will be used to explain the phenomenon.

Swamp gas has many uses. Strange things produce strange answers. Just look at politics. Well! —*Wesley Glenn Johnson, Waycross, GA*

We here at the Happy Days Laughing Academy would like to correct some of Jerome Clark's (*UFO Reporter*, FATE, March 1992) arguments against the Hollow Earth theory. Our scientist here at the Happy Days L.A. has investigated this matter and wishes to present the following proven facts.

Mr. Clark is confused in saying that the Earth has holes at the north and south. It is not holes, but *poles*. These poles are fastened to a curved half ring that goes around the Earth so that the Earth can turn...*see?*

We took the Earth out of the curved half ring and pressed in at the equator and it opened up in the middle to show a hollow earth with nothing inside. We snapped it back in place and put it back on the stand before one of the nurses caught us.

We have a skull here made of plastic and the Earth is just as empty as that skull.

What took Mr. Clark so much time when we solved it in just minutes? All who believe in the hollow Earth can join with us here.

P.S. We have asked Terrence Peterson to mail this for us.— *Terrence Peterson, Nowata, OK*

A REVIEW FROM RANDI?

It was with shock and no little amusement that I realized that you are letting the Amazing Randi do your book reviews these days.

I refer, of course, to the hatchet job David Godwin did on my book *Mission to Millboro* in the February 1992 issue of FATE.

Several years ago, when I first started researching the Millboro project, your former editor, the late D. Scott Rogo, was fascinated and planned to assist me with it. Then, when he discovered that I was sometimes working with more than one person at a time, he withdrew in indignation, stating that this act invalidated the work. This brings to mind the old quotation, "It is easier to ignore the obvious than to defy tradition"

(unknown).

In his "review" Godwin states that it has been established that persons under hypnosis will fantasize to please the hypnotist. In my 20 years of work in the field I have discovered this to be true only when the hypnotist *directs* the subject to engage his imagination.

Never in my research did I employ "a room full of more than a dozen people under hypnosis..." The most I ever hypnotized at one time were five people and that was on one occasion. Why is it so ridiculous to assume that Indians in Virginia scouted for both sides in the Civil War? As one of them (under hypnosis) once stated contemptuously, "If the white men want to kill each other, let them!" Wooden dog tags for Confederate soldiers? Why is this hard to accept in a country that used almost exclusively paper money due to lack of metal from which to mint coins? Perhaps our western movies are based somewhat on the training given Texas Rangers and not vice versa, as Godwin implies.

Nowhere in my book does any character exclaim, "Hey, I remember that!" Nor does anyone else reply, "Wow! So do I!"

Mission to Millboro was *not* published by a vanity press.

Godwin states that I claim to be merely recording an interesting psychological phenomenon that he said could be the result of unconscious telepathic communication among the participants. In my eyes this latter explanation would be in itself an interesting psychological phenomenon!—*Marge Reider, Lake Elsinore, CA*

I'm sorry that Marge Reider took offense at my review of *Mission to Millboro*. There really isn't too much point in my replying to her letter; one of us says that pigs have wings and the other one says they don't. Nevertheless, I will take this opportunity to clarify one or two points.

Contrary to her opinion, I am not James Randi's alter ego. It's just that I don't believe in *everything*. It so happens that I have no argument with legitimate past-life investigations when they are carried out with some respect for scientific rigor—or at least a common regard for likely criticisms.

In my attempts to characterize the carelessness and lack of reasonable controls in this particular investigation I occasionally resorted to paraphrase, characterization and even exaggeration. No, there were never a dozen people hypnotized at once—it just seemed that way. No, no one of the characters ever said, "Hey, I remember that!" This statement merely seeks to capture the flavor of the trip to Millboro in which various locales were "remembered."

I searched this book in vain for some statement that a local person or some local records would verify the existence of an Indian community called "Robin's Nest." Incredibly, they never seem to have asked anyone about it. They just drove out in the country until one of the party "recognized" it. And it was not the idea of Native Americans scouting for both sides in the Civil War that I found incredible; it was the mere *existence* of an Indian village in the Shenandoah Valley, a territory from which the last Indian had been evicted westward years before.

D. Scott Rogo had his reasons for disassociating himself from this project, and hard-nosed skepticism was not one of them. There are too many valuable, authentic studies of past-life regression available in the literature for the average person to waste his or her time on what would seem, from this presentation, to be nothing more than imaginative romance and adventure. —*David Godwin, St. Paul, MN*

CAN YOU HELP THESE FATE READERS?

I would like to know if anyone remembers an article in FATE about a group that uses mediums to extricate unwanted entities? They may have been in San Francisco. Alternatively, does anyone know where to go to have one of these rascals removed? —*Dave Saalfeld, 1004 NE 72nd St. #2, Vancouver WA 98665*

I have been involved in the study of the paranormal for the last 12 years and I am researching several topics with the goal of producing several books. I am looking for anyone who might have information or experiences with the following:

Headless Horsemen and Horsewomen in the United States. I would prefer eyewitness accounts, but legends would be okay.

Accounts of stories purportedly from well-known authors dictated via Ouija boards.

Experiences with Hollywood stars and ghosts. Haunted places in the film capital. I am especially interested in accounts of the restless ghost of Rudolf Valentino.

All information will be held in the strictest of confidence.—*Richard L. Senate, 422 Staunton St., Camarillo CA 93010*

I have had many positive comments from people who enjoyed my article *National, Indiana* (FATE, February 1991). Many people have shared similar experiences.

I would like to hear from more people who have visited places that vanish as I plan on compiling an accurate and comprehensive record.—*Dominic P. Sondy, 1609 Mills Ave., N. Muskegon MI 49445*

I desire to contact persons who are "lucky" with lottery numbers. *—Albert Onori, 9 Madeline Terrace, Spring Valley NY 10977*

I wish to correspond with FATE readers who have information on the John Keely mysteries of the late 1800s. I need to find books written by him such as *Experimental Expose.* I have a 10-year accumulation of data on the genius and fraud aspect of this case.*—Russell Robertson, 4242 Holley Byron Rd. Holley NY 14470*

I am interested in various holistic therapies (light and sound, bioenergetics, polarity, etc.) and hope to learn these techniques so that I could enable more people in my country to experience them. Please tell me where are the best places to learn such healing arts. I am thinking of going to America to learn once I have saved up enough. *—Cedric Chow, 131, Bedok Reservoir Road, #10-1335, Singapore 1647, Singapore*

I am compiling a work on English and American Witchcraft, which will reflect all shades of opinion. I would like to hear from Witches, people with experiences of Witches, etc. I hope to receive well-documented materials, including photographs and audio tapes. I am especially interested in American initiation ceremonies. All contributors, on request, will remain anonymous. *—Matthew Hutton, 39 Hambleton Green, Harlow Green, Gateshead, Tyne & Wear, NE9 7EA, England*

I am interested in hearing from people who know of any strange happenings, hauntings, Bigfoot sightings or any paranormal accounts for the southern Indiana area.*—D. Vance, P.O. Box 53, Seymour IN 47274*

Has any research been done on the stress effect on animals (rabbits, guinea pigs, etc.) that are kept as pets in elementary classrooms? Do the animals dread being there with all of those children and the activity? I am also interested in the psychics who are able to communicate with animals.*—Dennis Murawski, R.R. 2 Box 243, Alexandria IN 46001*

Do any FATE readers have information on a new star or planet labeled 1991 VR or VR 1991? Initial reports came out in the newspapers, but there has been nothing reported since. Also, did Michael McKubre of SRI, who was working on cold fusion, discover something that led to his death in an explosion? Has this been a massive cover-up?*—Patricia A. Rardin, 3623 N. Sterling, #B-17, Peoria IL 616 04*

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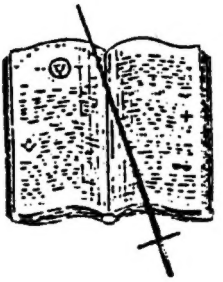

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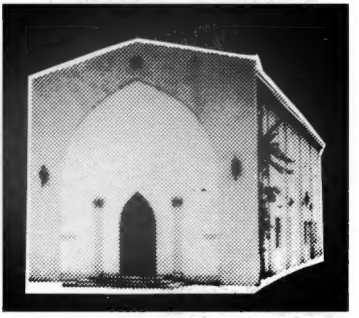

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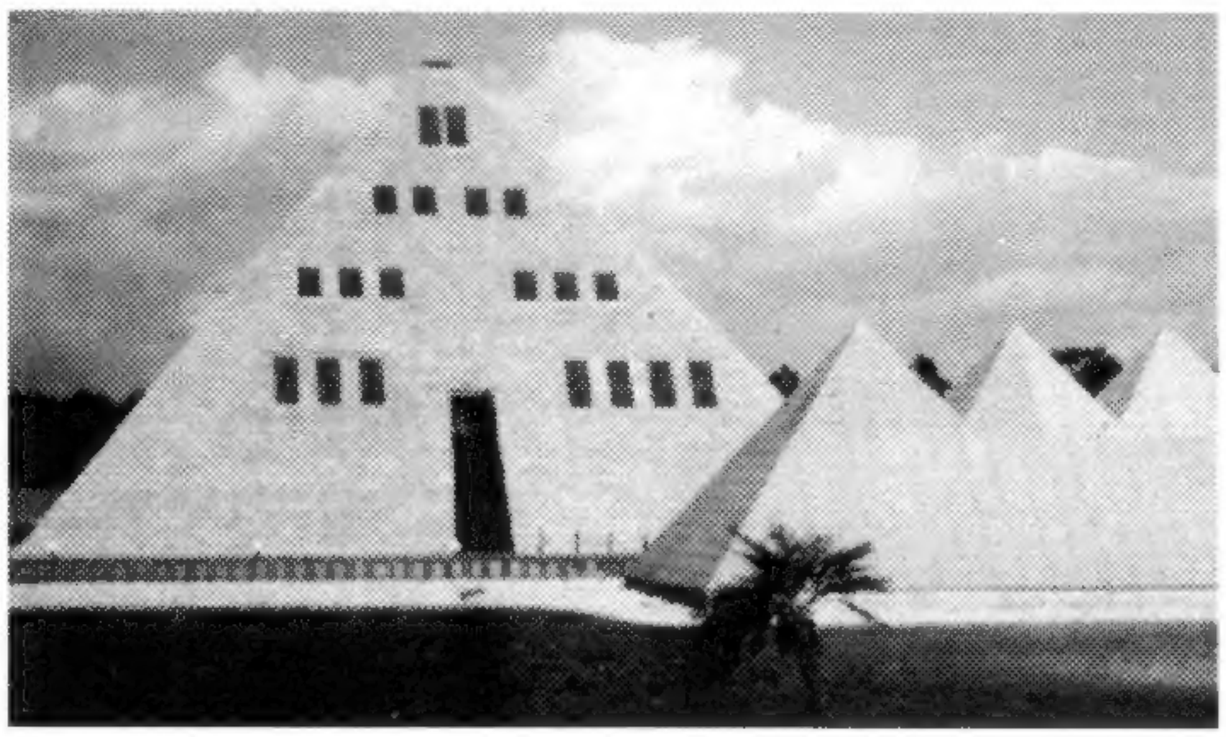

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